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THE

CENTENNIAL CHURCH BOOK,

OF THE

BAPTIST CHURCH IN NORTH-EAST,

DUTCHESS COUNTY, N. Y.

BY H. L. GROSE, PASTOR.

PUBLISHED BY THE CHURCH.

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TO THE

MEMBERS OF THE BAPTIST CHURCH,

AND TO THE FRIENDS GENERALLY, IN NORTH-EAST AND VICINITY, WHOSE UNIFORM KINDNESS FOR NEARLY FIVE YEARS PAST, HAS LAID THE AUTHOR UNDER MANY OBLIGATIONS, THE FOLLOWING PAGES

ARE RESPECTFULLY

INSCRIBED.

PREFACE.

The history of a single Baptist church, during the period of an hundred years, may of itself be a record of so humble a character as to be interesting only to the community where the church is located; but, considered as a contribution to denominational history, it may possess something of value to a much wider circle. The Baptist denomination is an aggregate of baptized believers, in no respect comprised in a general church organization, but distributed into numerous independent bodies, professedly formed after the pattern of the Primitive church, and essentially harmonizing with each other in doctrine and practice. The history of each particular church is therefore in part denominational, and on this account acquires more than a local importance or ephemeral interest. It will readily be seen, that, if every church in the denomination had prepared in manuscript, or issued from the press, an account of its origin, and of its progress down to some memorable period of its existence, we should have reliable materials for a denominational history, ample in its details and satisfactory in its generalizations. In each separate case the narratives would necessarily be restricted to a limited sphere; but, with all collected, and arranged in proper order, we should be presented with one complete view of what God has done, or of what He has enabled or permitted His "peculiar people" to do, for the accomplishment of His gracious purposes, the advancement of the Redeemer's kingdom, and the manifestation of the Divine glory, in every quarter of our land. The want of such records has occasioned no little regret; and not without reason have our historiographers complained of the paucity of authentic documents for a general and complete account of American Baptists. Any attempt to supply them may therefore presume upon some favor, though the performance

may in several respects be deficient, and entirely destitute of rhetorical ornament or polish.

In the preparation of the following pages two objects were contemplated: First, to present a concise history of the church in North East; and Secondly, to furnish a useful manual for its members. In prosecuting the object first named, the writer has been greatly aided by the historical sketches and memoranda placed on record by the authorization and sanction of the church. On request, in 1815, the Rev. J. Buttolph, then the officiating minister, prepared an account, extending from the origin of the church down to the period when his labors were commenced. This was transcribed into the second volume of Records. In 1827, the Rev. T. Winter, at that time pastor, and brethren A. Aldrich and M. E. Winchell, were appointed by the church to write a continuation of her history, which appointment they fulfilled, and thus was added another chapter. Subsequently additional paragraphs have been drawn up, by authorized committees, and copied into the Records. These materials will form the basis of the historical portion of this humble volume. On the subject embraced in the supplementary chapter, the writer has availed himself of all the aid which works within his reach could furnish,—his purpose being not so much to present original matter, as to afford a compendium of principles, facts, and arguments, to which reference may be made for information respecting our denominational position and polity. It is intended to give due credit for all extracts. No attempt will be made to present new things, or strange; but it is thought the value of old things will amply repay an effort to bring them out in a new dress.

The author's acknowledgements are especially due to Col. M. E. Winchell, A. Brown, Esq., W. Winchell, Esq., W. B. Reed, P. M., L. Hubbard, M. D., and Prof. E. W. Simmons, for the aid and encouragement they have afforded him in getting this work through the press. Long may their usefulness be continued in the church of which they are worthy and honored members.

CHAPTER I.

HISTORY—EMBRACING A PERIOD OF FIFTY-THREE YEARS. ORIGIN AND ORGANIZATION OF THE CHURCH. MINISTRY OF THE FIRST PASTOR.

§ 1. ORIGIN.—The year 1740 will ever be memorable as the commencement of a new era in the religious history of our country. Previously the spirit of genuine Christianity was to a great extent bound in ecclesiastical fetters, and forbidden to go through the land with her renovating, healing, and sanctifying power. Under the influence of the "half-way covenant" scheme,* (which was a wide departure from scripture rule,) the Congregational churches of New-England had sadly degenerated in doctrine and practice. A large proportion of them fell into Unitarianism, and the remainder, according to one of their own writers, "soon came to consist very considerably, in many places, of unregenerate persons." "Correct moral deportment, with a profession of correct doctrinal opinions, and a desire for regeneration, came to be regarded as the only qualification for admission to the communion;" and thus a step was taken in advance of the "half-way covenant," but naturally urged on by it. "Of all these things the consequence was, (says Dr. Wisner,) that within thirty years after the commencement of the eighteenth century, a large proportion of the clergy—through the country—were either only speculatively correct, or to some extent actually

* In 1662 the General Court of Massachusetts appointed a Synod of all the ministers of that colony, at the meeting of which an act was passed recognizing "all baptized persons as members of the church," though they made no profession of faith in Christ, and did not partake of the Lord's Supper;" and their children were declared "entitled to baptism." This is what is called the "half-way covenant." As at that time "church membership was necessary in order to become a voter, or eligible to office, there was a strong desire on the part of men not pious to enter the church." The above plan was adopted for their accommodation. It is now universally abandoned.

erroneous, in their religious opinions, maintaining regularly the forms of religion, but in some instances having well nigh lost, and in others, it is to be feared, having never felt, its power."*

Such being the character of the ministry, the condition of the churches must have been truly deplorable. Formalism had usurped the place of Spiritualism, and the infection of semi-infidelity had spread its poison throughout the whole ecclesiastical system. The civil power had been invoked in behalf of the Congregational churches, in the same manner as exercised in favor of the English Establishment, and of the Reformed churches on the continent. In return, the churches welcomed to their embrace all the sons and daughters of the Commonwealth. By sprinkling them in their minority, they made them members, according to the rule that "children in minority" are "members of the same church with their parents, and when grown up are personally under the watch, discipline, and government of the church."† (*Half-way Covenant, Art.* 3.)

If children grew up to be infidels in principle and vicious in practice, "it was all the same; there were none in" New-England "who were not members of the church," until their exclusion or death.

By this unholy alliance, and impure admixture of religion and irreligion, the churches had been made State religious establishments, essentially political and secular in character and spirit. A false theology and a corrupt form of Christianity had done, and were doing, their utmost to perpetuate the old order of

* To this description the few Baptist churches then existing, (with their ministry,) formed an honorable exception. As God's building, their doors, and only theirs, were always closed against the admission of any but believers, baptized on profession of their faith in the Lord Jesus. They had not been "corrupted from the simplicity which is in Christ," and long they stood, the only moral beacons sending forth the pure light of the gospel to illume the thick darkness that hung around.

† Thus their claims were as broad as those put forth by the English Hierarchy, through Sandys, Bishop of London, in the reign of Elizabeth. In answer to the question of two Dutch Baptists whom he had proposed to excommunicate. "How canst thou cut us off from your church, since we are not of it?" he replied: "It was all the same; there were none in England who were not members of the church of God." (*Struggles and Triumphs of Religious Liberty*, 185.)

things, with all its abuses and intolerance. After the experiment of more than a century, vital piety in the churches was almost extinct, lingering in the breasts of only a small portion of the membership.

Such was the state of things at so late a period as 1740, when, according to Rev. Mr. Parsons, "it was a time, in New-England, that real Christians generally had slackened their zeal for Christ, and fallen into a remiss and careless frame of spirit; and hypocritical professors were sunk into a deep sleep of carnal security." "Darkness covered the land, and great darkness the people."

Then came the startling and awakening tones of Whitefield, "the Apostle of the British Empire," as the voice of prophecy in the "valley of dry bones." Under his powerful efforts, and those of his co-laborers, a glorious revival, jeeringly called by nominal Christians "the New Light Stir," commenced and extended itself from Maine to Georgia. The necessity of experimental religion was earnestly enforced; Christ crucified was presented as the sinner's only hope; the word of God proved effectual, and believers were multiplied, and added to the churches. But soon they found that they were associated with those who made no pretensions to vital godliness, and who were bitterly opposed to the blessed work by which they had been brought to the knowledge of the truth as it is in Jesus. Not being agreed, they could not long walk together. In many places large numbers came out from the "established churches,"* and to all seceders was given the name of "Separates." They soon organized into distinct societies, formed very much after the plan of the few Baptist churches then existing. In accordance with the teaching of Whitefield, they rejected the tradition of the elders, and took

* The Congregational churches of Massachusetts and Connecticut were so called, because all the people were taxed by the State for their support; and also because they held to three things which are at the foundation of all State church Establishments that ever existed. "The first is, infant-baptism, which lays bands upon children before they can choose for themselves; the second is, the supporting of religious teachers by force—by the power of the civil magistrate; the third is, the allowing religious ministers a power of office which the people cannot give nor take away. The church of Rome, and the church of England, were built and are now upheld entirely by these three principles;" and on them the churches above named were founded. (*Backus' History, Chap.* xi.)

the word of God as the only and all-sufficient rule of faith and practice, as the Baptists always have done. As might have been expected, baptism and its subjects early became disputed questions in all the "Separate Churches," to be decided by the sacred scriptures alone. In most cases the decision led to a fraternization with the churches of the Baptist denomination; and, after a slight alteration in their economy, they were fellowshipped as churches of our faith and order. Particularly were these changes frequent in 1751,—the year when this church, whose centennial celebration we now attend, was constituted and recognized. Baptist ministers were called upon to baptize so many in the "Separate Churches," in Connecticut, that it was hoped by some, and by others feared, that all of those bodies would identify themselves with our denomination.

Two principles, (according to Backus, the historian of the New England Baptists,) operated to produce these changes: "The first was, that saving faith is necessary to give any soul a true right to communion in the church of God.* The second was, that there is no warrant for a half-way covenant therein. As infants are generally in a state of nature when they are said to be brought into covenant, infant baptism expires before these principles." To them another may be added: The Bible, the only rule of faith and practice, and "the supreme standard by which all human conduct, creeds, and opinions, should be tried."

It was not difficult, for most of those who adopted these views, to arrive at the conclusion, that faith in Christ was as

* For advocating this doctrine, the elder Edwards, "the prince of American divines," was dismissed from his pastoral charge, in Northampton. He had held "the opinion that the Lord's Supper was a converting ordinance," and probably agreed with the opinion of his grandfather, Mr. Stoddard, with whom he was at first associated, "that if men were not openly scandalous, they ought to come to communion in the church, though they knew themselves to be unregenerate." Such views had governed his practice fifteen years, before he was fully convinced that they were unscriptural. "No sooner was his change of mind discovered, in 1744, than most of his people were inflamed against him." They refused to hear his reasons, and were intent only on having him discharged. In 1750, they accomplished their purpose, and "thus one of the best men in our land was rejected from his place and employment, only for coming into the belief that a profession of saving faith was necessary in all who came to communion in the church of Christ." (Backus' His., chap. x.)

much a prerequisite to the administration of baptism, as it was to the communion of the Lord's Supper. And now they would be impelled to a farther conclusion: As infants are incapable of faith, they are not proper subjects of baptism — an ordinance which requires faith prior to its administration. Thus, infant baptism, being unauthorized by scripture, precept, or example, and unsupported by arguments other than such as might be urged in favor of the most corrupt practices of the church of Rome, would be abandoned to the care of those whose birthright membership was their only ground of hope for a blissful futurity. Impelled by reason, and committing themselves to Bible teaching and guidance, thousands, and among them many ministers, were conducted to the sentiments and polity of the Baptist denomination.

Of this class were those who formed the constituent members of the church, whose particular history we are now to trace. They were at first members of a Presbyterian church, in South Precinct, (or Franklin, Dutchess County,) now Paterson, Putnam County. Under the influence of the "New Light Stir," they withdrew from that church, and joined one of the "Separates." While in connection with the latter, they were led to embrace Baptist sentiments, and in consequence received an honorable dismission.

§ 2. ORGANIZATION AND LOCATION.

1751. On the 6th of November, 1751, nine persons who had been baptized on a profession of their faith, voluntarily entered into church relationship, by publicly covenanting to walk together in the fellowship of the gospel; to observe the ordinances of Christ's appointment as they were delivered to them in the scriptures; to "support and maintain the gospel ministry, and the scriptural discipline of Christ's house;" to "evermore keep up the worship of God, in all the parts, power, and spirituality thereof;" "to adhere to God's word as the only rule of faith and practice;" and "together to enjoy the privileges and rights belonging to the members of a church of Christ."

The members of the church thus constituted had their abodes principally in a section of country then known as "Phillip's

Patent," and there is laid the scene of the early trials, labors, and successes, of our spiritual ancestry.* In that locality they remained more than twenty years, during which they extended their pious efforts into all the adjacent neighborhoods, laid the foundation of several churches which subsequently sprung up, and shed far around the genial influence of a pure Christianity.

§ 3. MINISTRY OF THE FIRST PASTOR.

1753. The church appears to have been destitute of pastoral oversight until 1753, when, by its request, Simon Dakin, one of the constituent members, who had probably from the first conducted the services of public worship under its sanction, and to its increasing satisfaction, was ordained to the office of a Bishop, for which it would appear he was well qualified, agreeably to the requirements laid down in the epistles to Timothy and Titus.

Untutored in the learning of the schools, he was nevertheless well versed in Biblical Theology, and in no wise ignorant of the great questions which in his day agitated the Dead Sea of Formalism, in which most of the American churches had been long becalmed. His stores of knowledge, gathered from experience, observation, and reading, fitted him for many spiritual contests, in which he bore off the palm. He had studied men more than books, and schooled himself less in letters than in the art of doing good. His were the qualifications of ardent piety and extensive Biblical knowledge; of skill in the exposition and application of scripture; of originality of thought and energy of utterance; of sound common sense, and sound morals, with purity and gravity of deportment, general benevolence, and open-handed generosity; to which may be added, oneness and earnestness of purpose in a life-consecration to the service of Christ. These admirably adapted him to the times in which he

* Phillips' Patent, in which the church was first located, was a tract of land in Westchester county, twenty miles square, lying south of a line running due east from the mouth of the Croton River. It was granted by Charles II. of England, to Frederick Phillips, who settled upon its western limits in 1680. Near his dwelling he afterwards erected a church edifice, which still remains, and is probably the oldest house of worship now standing in the State.

lived, as well as to the wants of the church, and gave him an honorable position among those revered pioneer ministers, whose character and labors have been so often commended to the study and imitation of their successors.

"That generation in our ministry" to which he belonged, "had its marked differences, distinguishing it from the Pastors of our times. If sometimes of less general education, they were certainly quite as mighty in the scriptures, and great textuaries. Men of strong, sound sense, and practical character, they were, notwithstanding their own frequent deficiencies, ready, magnanimously to value education, and to provide greater facilities for its attainment by their younger brethren." "Of these men we are not ashamed," though not ranked among the literati. "Christ was not ashamed to employ them. The Holy Ghost was not ashamed to bless them. And the ministry which the Redeemer deigned to approve, and the Spirit to commission and to endorse—the ministry that defrauded Hell of its prey and peopled Heaven, that defended the truth, promoted holiness, rebuked sin, saved souls, and gladdened angels, and entered to cast its crown of many stars before the Master's throne on high, is a ministry it will never be wise or safe to despise." *

* The foregoing quotation, as well as the following, are from the pen of William R. Williams, D. D.

"Had we relied in that day exclusively on an educated ministry, and pushed our missions no further than they could be sustained by pastors trained in colleges and living upon salaries, we could never have gone where our first missionaries early penetrated, nor would our ministry have been sufficiently hardy to endure the privations and sufferings those holy pioneers of our churches encountered. We would not undervalue education; but if the day should ever come in the history of our churches, when a regular scholastic training shall be required as indispensable in all our ministry, it needs not a prophet, or the son of a prophet to predict, that the day of our prosperity will be far spent, and already have begun to decline towards its close. Such rules, as to ministerial qualifications, would have robbed the church of Bunyan, whose genius yet throws into the shade the lettered mediocrity of half the mitred dignitaries of his age. Such a rule would have robbed us of a Fuller, at whose feet so many educated theologians of Britain and America have delighted to sit, the Shamgar of our churches, who with his ox goad did more execution in the cause of truth, than most of the scholars who move into the field, harnessed with all the armor of the schools. Such a rule, too, would have thrown us out of our conformity with the churches of the second and third centuries, who had tanners and charcoal-burners among their bishops; and it would leave us no longer in the line of direct succession to the

Immediately after his ordination, Mr. Dakin entered upon the duties of his responsible station, commencing those useful and long-continued labors which have rendered his memory blessed, and which will make his name fragrant to later generations. As a preacher, he was plain, searching, and pungent; in matter diversified, yet scriptural; in style of delivery, conversational, interesting, and effective. As a pastor his kindness was uniform and general; his vigilance was sleepless; his wisdom equal to all emergencies. Though a strict disciplinarian, rigid in his application of scripture as a rule of life, he was still a sympathizing friend, mingling his tears with those who wept, and sorrowing with those who mourned. He was never a "lord over God's heritage," but always a worthy "example to the flock." Having taken "the oversight of the flock of God, not by constraint, but willingly;" not for base gain, "but of a ready mind," he retained generally the confidence and affection of those under his care, during a term of fifty years, when he fell asleep in the bosom of the church. If any justification be required for this extended notice of the first pastor, it will be found in the long duration of his eventful ministry.

CHURCH PROGRESS.

During the first half century the increase of the church appears to have been more gradual than has been the case since. At the end of the first ten years the whole number of members was about thirty, which was more than doubled at the end of the next decade, amounting then to sixty-seven. Of the transactions

apostles whom their Master thrust into the field with hands yet wet from the fisherman's net, or as they had recently come from the tax-gatherer's booth. And if there be any disposed to sneer at the handicraft pastors of the church, we are content to refer them to a certain tent-maker, once of some influence in the Christian church, who was found working in the house of Aquila and Priscilla, because they were of the same occupation. We rejoice in the talents and graces of our young brethren, who come forth thoroughly furnished and trained from our theological seminaries; but we could vindicate the sacrifices and the usefulness of their not less holy, not less devoted, and not less useful forefathers in the ministerial office. And we trust that the day will never come when these the alumni of our seminaries shall learn to think or to talk slightingly of the labors of those strong-handed, large hearted men, their predecessors in the ministry; or feel that they can even now supplant such men in the affections of the churches or dispense with their aid."

of those years, with the exception of 1761–3, it is impossible to gain any knowledge, as no records were preserved. It is to be presumed, however, that seasons of prosperity, and perhaps, too, of adversity, came with the course of time. Taking into account the usual diminutions by dismission, expulsion, and death, the additions may have been quite large to form the aggregate of sixty-seven.

1770. In 1770, admission was obtained into the Philadelphia Association,* and records were then commenced, (perhaps in consequence of joining the Association,) which have been continued through every year down to the present. Reliable sources of information are these, the want of which, for so many years previous to 1771, leaves a blank in the history of the church which conjecture only can fill, and which had better therefore remain unfilled.

REMOVAL TO NORTH-EAST.

In the year last mentioned, causes, similar it is presumed to those which have excited the spirit of Anti-rentism in our day, began to operate upon those whose homes were located in Phillips' Patent. Not until the next year, however, did those causes produce their effects, as witnessed in scenes of riotous excess and mob-violence. Neighbor came to be at variance with neighbor, friend with friend; the spirit of lawlessness stalked abroad at noon-day; and property, person, and life, were put in jeopardy. The members of the church as a body were so harassed, that at length removal became a serious question, the decision of which involved consequences of no small magnitude.

1773. After ample consideration, it was resolved, at a meeting, early in 1773, to remove the ark of God, as it were from Kirjath-jearim to the city of David. At the same meeting ten members, and subsequently seven more, were dismissed to form a new church in another part of Phillips' Patent, which they did, not long after.

* In the minutes of that year the following paragraph is found, under date of Oct. 17. "3. A church in Phillips' Patent, whereof Rev. Simon Dakin is minister, was received into the Association. This church is in Dutchess County, New York government." Mr. Dakin was present during the session.

Several things combined to draw the attention of the church to the northeastern part of Dutchess county. This section was then divided into three tracts, known by the names of the Amenia Precinct, the Oblong, and the Little Nine Partners.* To the latter, one of the brethren had emigrated in 1765; and in 1767 he was followed by Joshua Dakin, a son of the pastor, who purchased lands in the Oblong, which are still in the possession of his descendants, Orville Dakin, Esq., being the occupant of the old homestead. During that year, while on a visit to his son, the Rev. Mr. Dakin made acquaintance with a Baptist church in Amenia Precinct, and had the privilege of administering baptism to a candidate for membership.† Thus early he had opportunities

* The Amenia Precinct included the present town of Amenia, and also the south part of the present town of North East, not included in the Oblong.

The Oblong was a tract, about $1\frac{3}{4}$ miles wide, lying in Dutchess and Westchester counties (Putnam county being then a part of Dutchess,) along the east line, containing about 60,000 acres. This was ceded to New York by Connecticut in 1731, in exchange for a tract in the eastern part of Westchester county, lying on Long Island Sound, comprised in the present towns of Greenwich and Stamford, Connecticut. This exchange was the termination of the boundary difficulties which had long existed between the two States.

The Little Nine Partners was so called, to distinguish it from an adjoining large section, known as the Great Nine Partners, which was about 10 miles in width, extending from the Hudson River to the Oblong, comprising parts of the present towns of Rhinebeck, Hyde Park, Clinton, Pleasant Valley, Washington, and Amenia, and the whole of Stanford; granted to nine proprietors about the year 1703.

About the same time a smaller tract was granted to another company of nine, which took the name of Little Nine Partners, and was comprised within the town of North East, as originally organized in 1788, then including the towns of Milan, (set off from North East in 1818,) and Pine Plains, set off in 1823.

† This church was constituted in September, 1764. Its members were previously connected with the First Dover church, under the pastoral care of Rev. Samuel Waldo, "a very godly man;----zealous, and devoted to the cause of his Divine Master; abundant in his labors, and very successful in winning souls to Christ." (Dutchess Association minutes for 1843.) It has been mentioned in print as "a branch of Elder Waldo's church; but this is an error, as appears by reference to its records, which were lately found by the writer in Durham, Greene county, N. Y. Rev. James Phillips was ordained pastor in January, 1765. In November, 1766, he removed to Fishkill. The brethren soon after commenced a labor with him for going so far away as to be unable to continue his pastoral services; a council was called to consider the case; and as the result, the church was advised to give Mr. Phillips "a discharge from his pastoral care over them,

of learning the spiritual wants of the people in this locality; and, taking a survey of the goodly land, his reports to his brethren it may be supposed were like those of Caleb and Joshua. When, therefore, removal was decided upon, they naturally looked this way, where lands were rich and cheap, and where peace and prosperity were in prospect. Hither they came in a body, in April, 1773; and here they met a cordial reception from a small, though generous and growing community, to which they made an accession not altogether unimportant in its character, influence, and numerical strength. Here, too, the church was destined to find a permanent location; and here, as a transplanted vine, it has flourished into vigorous growth and abundant fruitfulness.

A SHORT ACCOUNT OF THE EARLY SETTLEMENT OF THE TOWN OF NORTH-EAST.

Will probably be interesting to not a few of the present inhabitants, and may here be inserted without much diversion from the main narrative. Only a few years previous to 1773, this broad and beautiful valley of the Oblong was mostly a dense forest, where lay the Red Man's hunting grounds, and where his council fires often blazed. That portion of it lying in the south part of the town was settled in 1740, by several families who emigrated from central Connecticut, and became the nucleus around which others soon gathered.

During the same year a Moravian missionary (Rev. C. Rauch) came into their neighborhood, and began his labors among the Mohegan Indians, whose village, called Shekomeko, lay along the western shore of that beautiful sheet of water, which has ever since retained the name of Indian Pond. On its borders are now the graves of two of his missionary brethren, who,

and recommend him to all Christian churches and people as a regular member of the church, and a regular minister of Jesus Christ, invested with a lawful authority to preach the gospel and administer the ordinances of Jesus Christ, wheresoever the Lord shall call him." With this advice the church complied in April, 1767; after which time it was supplied occasionally by Messrs. Waldo and Dakin, down to the year 1773, during which (July 5) it was disbanded, all the members taking letters, some of whom afterwards joined Mr. Dakin's church, some removed, but the greater part retained their letters.

after the victory had been won, put off their armor on that Christian battle-field.

In the year 1742, Count Zinzendorf, the celebrated friend and patron of the Moravians, (having come to America to inspect their missions,) paid a visit to Shekomeko, on which occasion four converts, "the firstlings of the Indians," were baptized, three of them taking the names of Abraham, Isaac, and Jacob. At that place "he established the first Indian Moravian congregation in North America." The next year, many native converts were added to the church, and a commodious chapel was built, being the first house of worship erected in this town. The next year the missionaries were exiled from the State for refusing to subscribe to an oath of allegiance; but before their departure the church had increased to over eighty. It is painful to add, that the next year (1746,) these native Christians were compelled, by the encroachments of civilization, to follow their teachers into the wilds of Pennsylvania, where all found a retreat safe from molestation.*

* The secret of the great success of these missionaries is laid open in an account of his conversion which one of the Indians once gave, as follows:— "Brethren, I have once been a heathen, and have grown old among them; therefore I know how heathen think. Once a preacher came, and began to explain to us that there was a God. We answered, 'Dost thou think us so ignorant as not to know that? Return to the place from whence thou camest.' Then again another preacher came and said: 'You must not steal, nor lie, nor get drunk,' etc. We answered, 'Thou fool, dost thou think us ignorant of this? Learn first thyself, and then teach the people to whom thou belongest, to leave off these things; for who steal, lie, or are more drunken than thine own people?' And thus we dismissed him. After some time, brother Rauch came into my hut, sat down and spoke nearly as follows: 'I am come to you in the name of the Lord of heaven and of earth. He sends to let you know that he will make you happy, and deliver you from the misery in which you lie at present. For this end he became a man, gave his life a ransom, and shed his blood for sinners,' etc. When he had finished his discourse he lay down, fatigued with his journey, and fell into a sound sleep. I thought, what kind of a man is this? There he lies asleep; I might kill him and throw him into the woods, and who would regard it? But this gives him no concern. However, I could not forget his words; they constantly recurred to my mind. Even when asleep, I dreamed of the blood Christ shed for us. I found this to be widely different from any thing I had heard before; and I interpreted Rauch's words to the other Indians. Thus, through the grace of God, an awakening commenced among us. I say, therefore, brethren, preach Christ our Saviour, and his sufferings and death, if you would wish your words to gain entrance among the heathen."

From the latter period the increase of the population was more rapid, and soon the woodman's axe was plying at the northern and western limits of the town, great distance remaining, however, between the dwellings of the settlers, for a long time after.*

But the year 1773 opened a new era for the town, as well as for the church which sought repose in its bosom. Young and enterprising men, attracted by the fertility of the soil, began to bring in their families and establish their homesteads. Among them may be mentioned Mr. James Winchell, whose numerous descendants, to the third generation, have been conspicuous in the church and in society. Their chosen locality proved to be a favored one, secure from those hostile incursions which in after years laid desolate so many fair portions of our country. In the "times that tried men's souls," the track of war lay on all sides, northward, eastward, southward, and westward; but the foeman's tread, in battle array, never invaded their settlement, concealed as it was in the bosom of the thick forest, and protected by the mountain ramparts which God had thrown up. The subsequent increase of the town in population and wealth may be readily ascertained from documents within the reach of all.

PROGRESS AND STATE OF THE CHURCH SINCE ITS ESTABLISHMENT IN ITS PRESENT LOCATION.

In 1773, May 1, the brethren and sisters first held their usual monthly meeting at the house of their pastor. They reviewed

* Previous to 1746 a family of Spencers had made an extensive clearing in the immediate neighborhood of the Baptist meeting-house. Their dwelling was on or near the spot where now stands the residence of Dea. W. B. Reed. Next north of them was a family of Hollys, near the present residence of D. C. Dakin; next west a Culver family, living near the Baptist Parsonage. In 1766 Maj. Abraham Hartwell moved in and took up lands adjoining the Spencers on the west. The next year Uriah Lawrence made a purchase adjoining Major Hartwell's on the west. The premises passed into the hands of Martin Lawrence, Esq., and were sold by him to N. Gridley, the present occupant. That year, also, came Joshua Dakin, as has been previously stated, and made a purchase on the north. He sold to his father, Rev. S. Dakin, in 1773, and bought a large tract, about two miles north, occupying the whole width of the Oblong, which still remains the inheritance and wealth of his posterity.

their last acts at Phillips' Patent, with which "all were satisfied;" "blessed God for the measure of unity and love" that existed; and, erecting their standard, unfurled the banner of the cross, which was their rallying ensign and their pledge of success.

1774. It pleased God in 1774 to grant a little refreshing to this vine in the wilderness, and a goodly number were grafted into it, adding both to its extent and fruitfulness. This was regarded by most as an encouraging indication of future good, and as a gracious testimonial that their removal was not without the Divine approbation.

1775. The year memorable for the first outpouring of blood in the cause of our country's freedom, when Lexington and Bunker Hill became the watchwords of patriotism, was likewise memorable in the annals of this church. The "sword of the Spirit" was not wielded in vain. Many were led to renounce allegiance to the Prince of darkness, to throw off his yoke of bondage, and to enlist under the banner of the King of kings. They came into the liberty wherewith Christ makes free, and were free indeed. Almost every month new recruits were added to this spiritually-minded company, and equipped for an overcoming warfare against the world, the flesh, and the devil. Among those received was Elijah Wood, a licentiate of the Congregational church, who had for several years officiated in a neighboring town as a minister of that order. A short time after, he received a license to preach the word from this church, and was thus again authorized to prosecute a work to which he had proved himself equal, and in which he had not been unsuccessful. In autumn, preparations were made for the erection of a house of worship; the work was commenced, and in the course of the next twelve months a convenient chapel was opened for Divine service.* In this was often heard the stirring voices of John Leland and Dr. S. Gano.

1776. The beginning of the year 1776 was marked by the continuance of revival influences, and by occasional accessions; in the

* This house was located within the present burial-ground enclosure. The site and burial-ground, were both given to the church and society by Rev. Mr. Dakin. Not far from it once stood a house belonging to Episcopalians.

midst of which, strange as it may appear, a matter crept into the church which greatly threatened its harmony and prosperity, and which ultimately created a schism in the body. It was a question concerning the improvement of gifts, such as are mentioned in Rom. 12: 6—8. One of the members, (already an office-bearer,) possessed of a strong desire to preach, had obtained permission to come before the brethren, on a week-day in January, that they might have opportunity to judge of his qualifications for the ministry. At the next monthly meeting, the question was asked, whether they were satisfied as to his abilities for the work contemplated. No expression was given, and the zealous brother went away sorrowful. He conceived that his gifts were shut out of the church. Days and weeks, as they sped, rendered him no less uneasy; and in December, the cause of his grief was taken into consideration. He inquired, "Why does the church hold to the improvement of gifts?" Answer: "Because of what we read in Rom. 12: 6—8; 1 Cor. 12: 4—10; and Eph. 4: 8—16." "Has the practice been according to those scriptures?" "It was answered no." "That is the cause of my burden." Its weight, increasing with years, he bore until

1779. A kindred spirit then joined fortunes with him, and the difficulties which had so long harassed the patience and interrupted the progress of the church, were early pressed to an issue. The question was put to the two brethren, as well as to the whole body, "whether they thought they had such qualifications as ought to be found in an evangelist, overseer, or elder." "All said, they did not." Then came the question, "Is it according to rule, and agreeable to the scriptures, to give a written license to any but such as have the qualifications required in a bishop or overseer?" "The body of the church said no;" and concluded to define their position, putting it on record substantially as follows: 1. "That opportunity ought to be given to every member for the improvement of every gift, that each member may communicate the teachings he has received for the benefit of the church. 2. That no brother ought to have a written license, until the church gains evidence or

satisfaction that he is possessed of such gifts and qualifications as ought to be found in an evangelist, overseer, or elder." This turn of events, in which the two would-be ministers were led to decide against themselves, was altogether unexpected by them, and did but add still greater weight to their burden, rendering it at length insupportable. They forsook the meetings of the church, made appointments for preaching, and filled them, without consulting the body, or asking its consent, and succeeded, in a month or two, in procuring their own dismemberment,—the greatest piece of success which they had at that time achieved. They were cut off for contumacy and a disorderly walk. But the end was not yet. A little more than a year after, they were restored to membership, only to be, at a later period, again troublers in the camp of Israel.

1782. Zion, however, was not destined to languish under withering influences, long continued. The members who were faithful to their vows, in 1782 brought their tithes into God's storehouse, and received from the opened windows of heaven a large blessing. The Spirit was copiously outpoured from on high; many were turned from darkness to light; songs of rejoicing gladdened many a fireside, and the wilderness was made to blossom as the rose. The largest number at any one time received under Mr. Dakin's ministry, was then added to the church. The hearts of old professors and of young converts flowed together, and the whole body, knit together by joints and bands, and having nourishment ministered, increased with the increase of God.

1786. From that time forward nothing noteworthy transpired until 1786, when the fourth reviving was enjoyed, not equal in power and extent to the preceding, but happy in its bearing upon the general interests of the church. The work continued until the close of the year, adding to the piety and strength of the sacramental host, and opening before it a pathway of light and of promise. But, as often the clear shining heavens are quickly overcast, so gathering clouds early began to darken Zion's bright prospect. As in a former instance, the day of adversity was put over against the day of prosperity. Aspiring men, of restless minds, must find matter of contention—must

run a tilt against something, though the end be their own discomfiture.

1787. For want of something more tangible, the wizards must bring up the shade of long buried difficulties. The subject of "the improvement of gifts" obtains a resurrection at the hands of its former sturdy champions, who, with other turbulent schismatics, again make it a vexed question. Hence the difficulties now to be detailed, are only former ones revived, enlarged and continued, taking a new shape, it may be, but originating from precisely the same source. During the whole of the year 1787, that part of the brethren who had formerly belonged to the disbanded Amenia church, were busy in disseminating peculiar views with reference to the exercise of gifts and the order of the house of God. They maintained that any member should have the privilege of freeing his mind in the public assembly at any time. If a sermon was in process of delivery, the preacher must give way, as often as any one might rise to speak. To this was added the notion that it was "gospel order, or primitive practice, to have a plurality of elders for the proper organizing of a church, and therefore it is necessary at the present time." Towards the close of the year, after much discussion on these points, "the church voted, that they held to the improvement of the gifts that may be found in the church, namely, of preaching, praying, and exhortation." Also, "voted, that the long and tedious labor concerning the plurality of elders being necessary for the organizing a church for gospel discipline, should cease in the church until farther and greater light should appear." In consequence of this action, a number of members withdrew, and stood aloof from the church, rendering the state of things exceedingly unhappy and unpropitious.

1788. In June, 1788, an advisory council (the only one ever called here) was convened by the church, at which Rev. Joshua Morse served as moderator, and Rev. S Gano,* as clerk. The

* Afterwards Dr. Gano. He was then pastor of the West Church in Hillsdale, Columbia Co., N. Y., sixteen miles north; subsequently became pastor of a church in the Great Nine Partners, about ten miles to the south-west; and next of the First Church in Providence, R. I., where he finished his course.

advice of the Council was, that the dissenting brethren be released, "that they may embody in a distinct church state." They were accordingly dismissed, and soon organized themselves into a new body, agreeably to their cherished principles.* They established their regular meeting at or near what is now called North-East Center. Such close neighborhood was not calculated to allay irritation, but rather, as was the case, to excite unholy jealousies and mutual recrimination. At length the mother church proceeded formally to disfellowship the dissenting body; an act which, two years after, it was thought advisable to revoke.

1789. The year 1789 brought with it another season of refreshing from the presence of the Lord, during which some valuable additions were received. But succeeding years were years of anxiety and barrenness, until

1797. The Rev. Freeman Hopkins was then associated with Mr. Dakin in the labors of the pulpit, and from their joint efforts the aspect of things began to be more encouraging. The spirit of union and brotherly love soon pervaded not only this church, but the diminished body of dissenting brethren. Successful measures were taken to unite them in one. A sort of compromise was effected, the dissenters agreeing to abandon their peculiar tenets and practices, and to adopt the faith and usages of the older body, only reserving to themselves "the privilege, when abroad, of communing in churches that practiced according to the principles" they had formerly held, but which they then abjured. Upon this basis they were joyfully received, and their return was auspicious of better days. Raised hopes, however, were not to be realized; for, in October, an unpleasant affair transpired, worthy of note only as being the first of its kind in the annals of the church. An attempt was made to introduce a new gift into the pulpit, and to relieve Messrs. Dakin and Hopkins from

* The dissenters proceeded to ordain three elders and two deacons, who were jointly the overseers of the church; and they authorized their elders, "under certain circumstances, to baptize persons on their own fellowship together with the fellowship of one or more of their brethren who might be present, and the persons baptized to be in fellowship with the church, when their names were returned." This body flourished a little at first, then decreased, and the remnant finally relinquished their distinctive principles, and sought re-union with the mother church.

their onerous duties. It is due to say that the movement originated in a part of the society, and was not aided or abetted by the brethren. So far from this, in a special meeting they declared they were "not anxious to dismiss their present ministers for another." "Another" did, however, hold forth in the "Mountain Meeting House," "half of the time, for twelve months;" but the sheep heard not his voice; and after another they would not go.*

1793—1803. The next few years presents an almost unvarying routine, destitute of any marked changes, or of events requiring to be chronicled, with the exception of the decease of Rev. Mr. Dakin, in 1803. This brought a gloom over the church. The members felt that a prince had fallen in Israel; and they sighed most of all that they should see his face no more. Fifty-three years he had been in connection with the church, weeping with her in her adversity, and laboring for, and rejoicing in, her prosperity. "Blessed are the dead who die in the Lord, from henceforth; yea, saith the Spirit, that they may rest from their labors, and their works do follow them."

* The house above mentioned was located on the summit of Winchell Mountain, near the Western turnpike road. It was built for a "Separate Church,' which had before this lost its visibility.

CHAPTER II.

HISTORY—EMBRACING A PERIOD OF FORTY-SEVEN YEARS. MINISTRY OF THE SEVEN SUCCEEDING PASTORS.

§ 1. INTERVAL BETWEEN THE DEATH OF THE FIRST PASTOR AND THE ENGAGEMENT OF HIS SUCCESSOR.

1803—1809. The absence of pastoral supervision for a little more than five years following Mr. Dakin's decease, was sadly adverse to the interests of the church, leaving it to dwindle in numbers to less than a score. Ichabod seemed to be written on the wall. The strong had become weak; the religious life-pulse had become feeble and intermittent; the services of the sanctuary were only occasional; the ways of Zion mourned, because none came to her solemn feasts; and sinners were left to tread the pathway of ruin unwarned and unwept. The need of reformation at length pressed heavily upon the hearts of the few who wept when they remembered Zion in her former beauty and strength.

1808. In the monthly meeting in January, 1808, "By whom shall Jacob arise, for he is small?" became an anxious inquiry, but remained so not long. The little company of believers soon stirred themselves up to take hold on the arm of Him from whom help cometh; prayer began to be offered in great earnestness, the effectual, fervent prayer of the righteous, which avails much; and, in speedy answer, there was a noise and a shaking in the valley which was full of bones, very dry. The bones came together and were clothed with flesh; but there was no breath in them. At this juncture the labors of Rev. Isaac Fuller, of Roxbury, Connecticut, were secured for a brief period. No sooner did he cry, "Come from the four winds O breath, and breathe upon these slain, that they may live," than "the breath came into them, and they lived, and stood up upon their feet, an exceeding great army." It was judged that a hundred "passed

from death unto life" in a few weeks, sixty-seven of whom were baptized and added to the church. This was the greatest number ever baptized in any one year. A genuine work of grace seems to have been wrought in every one received into the brotherhood, and all remained steadfast in their allegiance to Christ, and in their connection with his people. The saints were made glad, according to the days wherein they had been afflicted and the days wherein they had seen evil. They were constrained to say unto God, "Thou hast done great things for us, whereof we are glad." Well might they record, as they did, "What hath the Lord wrought! He hath watered his vine; he hath raised the hope of Zion; Christ, the Rock, is her foundation, and against it the gates of hell shall not prevail." Thus dawned a new era, promising for the future a greater measure of prosperity than had marked the past.

§ 2. MINISTRY OF REV. ISAAC ALLERTON.

1809—1815. In the year 1808, Mr. Allerton, a licentiate of the West Church in Hillsdale, formerly under the care of Rev. Dr. S. Gano, moved into this town. His services were engaged, and, proving satisfactory, the church called him to ordination, June 28, 1809. He immediately took the pastoral oversight, and under his administration a good degree of union was enjoyed. The latter part of it, however, was attended with circumstances of a disheartening nature. Slander attempted to breathe a blight upon his character; and, though unsuccessful in fixing upon him a stigma, it yet rendered his situation so unhappy that he resigned his office, after six years of embarrassing toil. Mr. Allerton was a man of strong mind and indomitable purpose. His pulpit efforts were able, and well adapted to instruct and confirm the great number of converts who had then but recently been gathered into the fold of Christ. The war of 1812, with the preceding agitation of the public mind, tended greatly to counteract the influence of his zealous labors.

In 1812, JAMES M. WINCHELL, of whom a short notice is given in another place, and JOHN BUTTOLPH, subsequently pastor, were licensed by the church to preach "the glorious gospel of the blessed God." They had both studied at the same time, at

Brown University, Providence. In May, 1814, Mr. Buttolph was ordained, at the call of the church, and the next year succeeded to the pastoral office.

§ 3. MINISTRY OF REV. JOHN BUTTOLPH.

1815—1826. In March, 1815, Mr. Buttolph, at the request of the church, commenced supplying the pulpit with a view to the pastorate, to which he was chosen in October following, by the unanimous suffrages of brethren who had known him from a child. Under his very acceptable labors frequent tokens of Divine favor were enjoyed. The church, basking in the sun-shine of prosperity, increased both in numbers and graces. No obstructions were laid in the path of religious progress; and, with a single exception, nothing occurred to mar the hallowed pleasures of Christian intercourse and church fellowship.

1816. In May, 1816, arose for the first time the question of incorporating the church and society, "in order to hold personal and real estate." After mature deliberation, and with the light of information obtained from a learned jurist, the expediency of such a measure was decided against by a unanimous vote. The wisdom of that act will not be called in question by those who desire to keep the kingdom of Christ distinct from the world.

1821. In 1821, the Lord again brought his people into the banqueting-house, and his banner over them was love. To the feast of fat things then spread, many were invited, and not a few rejoicing converts came and partook of the bread of life. That season must be mentioned among the most extensive revivals of the church. Pastor and people, uniting their prayers and efforts, found it was not a vain thing to serve the Lord. The impenitent could not resist the wisdom with which they spake, and old and young were heard crying, "Men and brethren, what must we do?" "Behold the Lamb of God, who taketh away the sins of the world!" was the direction given, and the cross triumphed gloriously. As during the previous revival, so now, about a hundred persons were thought to have submitted themselves under the mighty hand of God, and to have ranged themselves on the Lord's side. Sixty-six were baptized, and

admitted joyfully to church fellowship and privileges. With gratitude the church recorded of that memorable season, that it was "a heavenly visitation."

1822. The next year John I. Fulton was licensed, and began a career of usefulness, which he still continues, with honor to himself and advantage to the cause he loves. The field of his labor is in Michigan, a State where the pastor who baptized him found his grave.

1824. In August, 1824, Seth Thompson was licensed. He journeyed south shortly after, and finally settled in Cincinnati, where he rendered himself extensively useful in the ministry. No farther information concerning him has been gained.

1826. In April, 1826, Mr. Buttolph requested and received a dismission; and in October of the same year, he finished his course with joy, in the distant Territory of Michigan. He was a man of an excellent spirit, greatly beloved by his parishioners, and respected in society, of which he was truly an ornament. His capability was equal to the station he had occupied; and, from his natural tact, as well as strong, cultivated mental powers, he was well able to thread the intricacies of a pastor's life, and to pursue successfully his chosen labors. Though he made not his grave here, yet here is his memory embalmed, and here is his enduring monument.

§ 4. MINISTRY OF REV. THOMAS WINTER.

1826—1840. In May, 1826, the Rev. T. Winter, of Lyon's Farms, New Jersey, accepted an invitation to labor with this church, and in August was chosen to the pastorate, Rev. Freeman Hopkins, (still a member,) giving him publicly the right hand of fellowship. Under auspicious circumstances Mr. Winter entered upon his labors, and with single-hearted devotedness pursued them. Of him as a man, a Christian, and a good minister of Jesus Christ, a delicate regard to his feelings forbids eulogy; but the condition of the church, while under his care, claims to be fully and fairly represented. The membership at that period consisted mostly of Christians matured by long experience, close observation, strict self-examination, and careful

study of the Bible;—a noble band of brethren and sisters, whose memory is still balmy and fragrant, though with a few exceptions, they have long since entered into their rest. Great responsibility rested upon them, and, aware of it, they labored, as they had done in previous years, with a zeal and fidelity rarely witnessed in the present generation. To be of their number, as was Mr. Winter,—to be their spiritual guide and teacher,—speaks sufficient praise; for they were men "mighty in the Scriptures" and effectual in prayer, men of integrity and capability, rooted and grounded in the truth, steadfast, immovable, always abounding in the work of the Lord, who have left enduring monuments of their wisdom, their liberality, and their public spirit. Yet they were men, which is only another term for imperfection; but of this it is unnecessary to speak, farther than to say that their conduct in the church shows them to have been anxious to rectify every mistake, and retrieve every wrong. To Zion and her King they stood pledged for a life-long servitude, and to aid them in redeeming their vows they welcomed the pastor of their unanimous choice. Union, love, and peace, prevailed among them, and wisdom and knowledge were the stability of their times.

1827. In the latter part of 1827 zeal for the Lord of hosts began to kindle and flame in the hearts of his people; meetings for prayer and conference became more frequent, and soon the upper room in which they were held became crowded with praying Christians and anxious sinners.* Ere long many an individual smote upon his breast, crying "God be merciful to me a sinner!" Soon the baptismal waters were troubled, and a few, stepping in, were buried with Christ by baptism, and, being raised, henceforth walked in newness of life.

"About that time it became a question with some if the period

* The room above mentioned was in the upper part of Dea. James Winchell's house, generously fitted up by him expressly for conference meetings, and for the public meetings of the church during the winter months. In that room warmth and comfort were obtained by means of fuel and fire. Such a thing in the meeting-house was at that day unknown. When at length stoves came into use, quite a sensation was produced. The intrusion of those articles occasioned at first no little dissatisfaction.

had not arrived to build a more comfortable and commodious house of worship."* Soon a general interest was excited, and, at a public meeting called to consider the matter, "after due deliberation, it was resolved to be expedient to erect a new meeting-house."† Measures were taken accordingly, and in the spring of 1828, the foundation of the present brick edifice was laid. In August, 1829, the structure was completed, and on Wednesday the 12th day of the same month, it was publicly dedicated to the worship of God. The sermon was delivered by the pastor from the text: "The glory of this latter house shall be greater than of the former, and in this place will I give peace, saith the Lord of hosts." The other services were shared by Rev. Rufus Babcock, of Colebrook, Connecticut, and Rev. Mr. Perry, a Congregationalist, of Sharon, Connecticut. Then in this house the name of God was recorded, and ever since it has been the delightful gathering place of devout worshippers.‡

1829. In 1829, the claims of ministerial education first received a generous response from the church. A deep interest was taken in the Theological Seminary at Hamilton, and by the influence and liberality of Dea. James Winchell, a scholarship was raised and furniture for a student's room furnished. The same year

* For the location of the house then occupied, see the foot-note on page 18.

† At that meeting, Messrs. Enos Hopkins, Moses Clark, James Winchell, Samuel Brown, and Samuel Russell, were appointed a committee to select a suitable site, and ascertain the comparative expense of building with brick or wood. At an adjourned meeting held at the same place, on the 27th of the same month, the Committee before named, reported that they had obtained a site of W. Bradley and E. Reynolds, Esquires. This was a central location, and every way suitable. At a meeting of the church and society, convened by a call from the committee, held Dec. 31st, 1827, it was resolved to build the house of brick. James Winchell, Martin Lawrence, and Samuel Brown, were appointed the building committee, Enos Hopkins, Treasurer, and Curtis J. Hurd and David Sheldon, Trustees to receive the deeds of the land for the site.

‡ The building, with its appurtenances, cost about $4,700. Toward this sum there was received from the society about $750; from Dea. James Winchell over $1,700; and the balance was obtained from other brethren in the church, who deserve honorable mention. It is recorded of Mrs. Philo M. Winchell, one of the Christian sisterhood, that, through her contributions and exertions in raising an additional hundred dollars, the original contract for the brick-laying, which was to be in "running-bond," was altered to the present style, adding beauty and finish to the external appearance. "Her works praise her in the gates."

the first Sabbath-school was organized, and for a length of time more interest seems to have been taken in it, than is manifested now, when the usefulness of the institution cannot be called in question, and when it cannot be neglected without serious loss.

1831—1840. In the year 1831, it pleased God again graciously to visit his people, and grant them a reviving. At some of the meetings then held, the Rev. G. F. Davis, D. D., of Hartford, Connecticut, and the Rev. L. Burch, of Stanford, Dutchess county, N. Y., rendered invaluable assistance.* Their preaching was in power and in demonstration of the Spirit; and while the saints were edified, some sinners began to tremble at the thunderings of God's law, and to seek refuge from the wrath to come under the sheltering wings of the Divine mercy. During that season the pastor was permitted to welcome to the flock of God the largest number received during his ministry in this place.

With similar refreshings the church were likewise favored in 1833 and 1835. In the meantime nothing of a discouraging nature transpired, save the claims which the grave occasionally laid, to those whose shoulders had long borne the burden and the heat of the day.† As year after year some venerable forms were laid away in the silence of the tomb, tremulous anxiety began to creep into the hearts of some who were left behind, lest those upon whom great responsibilities must devolve should prove unequal to the exigencies of their day.

1838. During the year 1838, the skies which had so long been bright and propitious, began to wear a lowering aspect.

* Mr. Davis died in 1836. When the afflicting information was given to the church by its pastor, it was "decided that the bell be tolled on the morrow as for a funeral occasion, and that bro. Winter deliver an address with reference to this afflicting providence." "A strong feeling of attachment" existed toward that eminent man of God, whose services the church had occasionally enjoyed.

† Among those who fell asleep in Jesus, may be mentioned the Rev. Freeman Hopkins, a worthy patriarch, whose connection with the church had been long, and whose standing was deservedly high. The names of others were:—Martin E. Winchell, William Sheldon, Philo M. Winchell, Deacon James Winchell, Silas Roe, and Stephen Brown. "These were conspicuous in the church for their useful gifts and Christian graces; for their liberality and zeal, and unwavering attachment to Zion. Most of them were also conspicuous in society, honored for their integrity, and respected for their piety."

Several circumstances combined to render the minds of the brethren uneasy, the which a just respect for both the living and the dead makes it necessary to pass over in silence. It is not improper, however, to put in enduring characters what the church herself has said upon the matter alluded to. "We have had seasons of darkness and difficulty, as our records show; and the unchristian conduct of some has occasioned painful discipline; yet it has generally been our happiness to be a united people. We have not been hindered in our walk and discipline by any serious divisions or contentions, though differences of opinion have often sprung up; and for this we would express our deep gratitude to the Great Head of the Church." In September of that year, the project of incorporating the church and society, according to the laws of the State, was again brought forward and again rejected by an emphatic vote.

1839. But early in 1839, under a change of circumstances, the same measure was introduced for the third time, and carried by a slender majority. The object had in view may have justified the act of incorporation; but among the first consequences was trouble, which is likely also to be among the last. Amid the excitement arising from that and other causes, not necessary to be mentioned, the pastor tendered his resignation in March. This was accepted in April following. Mr. Winter remained a member of the church, however, until February, 1840, when, at his request, he was furnished with a letter of dismission to the church in Roxborough, Philadelphia County, Pennsylvania. In that place he still continues his useful ministrations.

§ 5. MINISTRY OF REV. ANDREW M. SMITH.

1840—1843. At a juncture when trembling might well seize any one who should come into the place of the preceding pastor, the Rev. Mr. Smith, of Colchester, Connecticut, was introduced into the pulpit and made overseer of the flock. During his term of service, agencies and influences at work long before, began to threaten disaster, and to exhibit results very unpromising to the peace and prosperity of Zion, and the pastorate was rendered by no means a desirable station. Much prudence and faithfulness were necessary on the part of the pastor—much wisdom,

forbearance, and kindness, on the part of the brethren. These requisites being to a good degree in exercise, Scylla was avoided on the one hand, and Charybdis on the other. The church was guided through, unbroken and undivided, though much imperiled by beetling rocks on either side. In another respect the efforts of Mr. Smith were destined to be successful. The first great object of the Christian ministry, winning souls to Christ, was not to be defeated by contrary winds and adverse tides. The "great adversary" was not to hold undisputed sway over the minds of the people, but was to lose some of his fast adherents, who were to be gathered unto Shiloh. At length came the day, in the last year of his official relation to the church. God's people were then stirred; they became wrestling Jacobs and prevailing Israels; and the breath of an heavenly life was breathed upon some who were before dead in trespasses and in sins. Being Spirit-born from above, they were also born of water, in token of having passed from death unto life, and in pledge of allegiance to the Captain of their salvation, whom to follow as their Forerunner was their sweetest joy and their highest aspiration. On leaving this church Mr. Smith relinquished pastoral labor, and removed to Hartford, Connecticut, where he now resides.

§ 6. MINISTRY OF REV. JOHN LA GRANGE.

1843—1846. In May, 1843, invitation was given to Mr. La Grange, previously settled with the East church in Hillsdale, to supply the desk. His qualifications, and the character of his public efforts, obtained him favor with the people, some of whom were not only admirers, but became, and now remain, his devoted friends. During his ministry greater accessions were made than at any other period of so short duration. It was indeed almost one continued season of powerful revival influences. In October of the year in which his labors were commenced, the brethren and sisters "resolved to hold a protracted-meeting." Accordingly a special effort was commenced.* Great success attended

* An account of it, authorized and sanctioned by the church, was put upon record. The following is a transcript:

"Our beloved pastor succeeded in obtaining for a part of the time the aid of Rev. E. B. Crandall, of Petersburgh, N. Y. The meeting began on the 10th

it and many persons were added to the church after baptism, some of whom have since been gathered into "the general assembly of the first-born, whose names are written in heaven."* The pastor was aided by Rev. E. B. Crandall, of Petersburgh, Rensselaer county, New-York.

1844. In August, 1844, it was again resolved to hold another "protracted meeting." It was commenced, and proved to be a season of like pious effort and abundant success. In addition to the pastor's labors, the services of Rev. D. Robinson,

day of October, with services each afternoon and evening. The number who attended for the first four days was very small, and the pastor and few brethren who did attend, were much disheartened. On Saturday evening the attendance was much better, especially of the members of the church; and a deep solemnity was apparent. On invitation for that purpose, five persons presented themselves as subjects of special prayer. From that evening the mighty power of God was displayed. The brethren and sisters present were deeply humbled, and engaged heartily in the work,—which spread on every side. Cases of conviction were multiplied with a rapidity never before witnessed in this place, and conversion rapidly succeeded conviction. On the Sabbath evening seats were prepared for inquirers and the convicted; and fifteen persons requested prayer; on Monday evening thirty; on Tuesday evening forty; on Wednesday evening sixty; and on Thursday, and succeeding evenings, the inquirers' seats contained more than one hundred persons, who were earnestly inquiring "What must we do to be saved?" The house of prayer was filled; business was suspended; and almost the entire community were deeply interested in the glorious work. The body-slips of the church could not seat the inquirers; and extra seats were filled to overflowing at seasons of prayer. Here, as they thus sat, they presented an appearance at which angels might well rejoice. As the brethren and sisters looked on this interesting group of more than one hundred and thirty persons who with streaming eyes and burdened hearts were uttering the cry, "Save, Lord, or we perish;" they could not but exclaim, "What hath God wrought." Here, the aged and the young; parents and their children; the brother and the sister; the hardened and the less abandoned sinner, all together sought and obtained a blessed and glorious hope. Here, from the hearts of the brethren and sisters, was offered the fervent and effectual prayer of faith; and here came immediate and astonishing answers to prayer. Brother Crandall remained only two weeks; the meeting continuing in the whole something more than four. It resulted in the judgment of charity in the conversion of more than one hundred and fifty persons. Our pastor and his co-laborer in word and doctrine, preached the word with much boldness and faithfulness, and toiled and prayed without ceasing. The brethren and sisters co-operated. God abundantly blessed the labor of his servants, and to his name be all the glory."

* Among them may be named our beloved brethren M. Wakeman, and Dea. E. E. Reed, whose recent decease has spread a pall of gloom over the community.

of Southington, Connecticut, were secured, and were rendered to much acceptance. Accustomed to the work of an evangelist, he laid himself out for Christ and for souls. Some of his measures, it seems, did not agree with the views of the pastor, and hence arose unpleasant differences. These, however, stayed not the work of God; that which was begun in the Spirit, was not to end in the flesh; and the effort progressed to a favorable termination. The results will be known on high. Regard for the feelings of the pastor, and the brother called to his assistance, whom the writer is happy to number among his personal friends, would have suppressed a few of the foregoing sentences; but the truth of history commands their insertion.*

§ 7. MINISTRY OF REV. C. C. WILLIAMS.

1846. Rev. Mr. Williams took the pastoral charge in 1846. During his presidency over the church, which lasted but a year, the condition of things was not as prosperous as could have been desired; but as it was a short term, it may be passed over,

* From the records the following extract is taken. The meeting was "commenced on Saturday, the 10th of November, but with no assistance from abroad until the Wednesday following, when the Rev. Daniel Robinson, of Kingston, having been specially invited, arrived, and from that time the meetings were held in the forenoon and evening, constantly, for four weeks; and though at the commencement the attendance was thin, and but few of the brethren were in their places, especially in the day meetings, yet the interest gradually increased and the work rolled on, for the arm of the Lord was revealed in answer to effectual fervent prayer. The word was preached with all faithfulness and simplicity, and attended by the power and demonstration of the Spirit; and apparently just in proportion as ministers and laymen were humbled and devoted to the service of God, the power of God was visible in our midst, convicting and converting sinners. From the time of the series of meetings in November, 1843, down to February, 1845, nearly one hundred of those converted have become members of this church, while some have united with other denominations around us, and many, alas! as is but too common, are yet mingling with the world, undecided in regard to their duty. But this has not been the case with all. During the last series of meetings, especially, there was a readiness on the part of many converts to yield full obedience to that command of our Savior, "Believe and be baptized;" and such was the degree of feeling on that point, that on one occasion the administrator was called upon to repair to the baptismal water on a week day, to immerse several willing candidates. May God in his great mercy multiply these cases among us, until all shall be brought into the fold of Christ, and to his name we will ascribe all the praise."

without further remark than to say, that the effects of measures then taken, whether good or evil, have spread themselves over a great portion of the ministry of the present pastor.

§ 8. CONCLUDING PERIOD.

1847—1851. In April, 1847, the pulpit began to be supplied by the writer. He was chosen pastor in September of the same year, and retaining still the relation then formed, the history of his labors must be left to another pen. For the changes which have taken place during his term of service, reference may be made to the Second Table of Church Statistics, found in another place.

§ 9. GENERAL OBSERVATIONS.

1. How great the changes that have followed in the track of a century, and how different the present from the former condition and aspect of things in this locality. Where the wilderness once cast its dusky shade, the teeming harvests are now reaped; and where curled the smoke of the wigwam, are now the firesides of civilization and refinement. Where no house of worship was found, a costly edifice, dedicated to the service of God, now points heavenward its lofty spire; and the Academy now flourishes, where the log school-house was once the highest seat of learning. Where was heard the panther's cry and the howling of the wolf, now reverberates the unearthly scream of the steam-whistle; where the Indian war-path ran, the rail-car now speeds its rapid course; and where the march of civilization was notched upon the forest-trees, the missive lightning flies on telegraphic wire. The extent, the greatness of these changes, not many of us can realize; but it is pleasing to know that some who belong to a former age still remain among us, and to them the present, as compared with the olden time, is as a dream when one awaketh.

But there are transitions of a much more deeply interesting nature, which claim a brief mention. The history of the church extends over a period of great ecclesiastical changes in our country, commencing with those which took place in New-England, whereby Congregationalism was purified from semi-

infidelity and divorced from the State, and including those which not long since agitated some of the larger bodies of American Christians. In the century under review, the dominancy of a State-supported clergy entirely passed away, and in consequence religious liberty is here enjoyed as in no other country under the canopy of heaven. It is neither invidious nor egotistic to claim this as the result of the early struggles of Baptists to obtain the rights of conscience. Roger Williams was the first to assert them on American shores against the intolerance of the Puritan fathers; the first to recognize, establish, and guard them, in State polity.* In our country he first separated the church from the State; and the necessity, if not the wisdom, of this measure, has at length constrained every State to extend equality of privileges to all denominations and sects. We have now no legal coercion or oppression of conscience. No one is compelled by law to support a religion which he dislikes, or a church whose doctrines and worship are not agreeable to his views of the gospel system. This is entirely owing to the ceaseless efforts and conquering principles of the Baptists.

Other equally gratifying changes have taken place, among which may be mentioned the rapid growth of our denomination. In 1639 there was but one Baptist church on this continent; only five in 1665; twelve in 1707; thirty-one in 1740; and forty-eight in 1750. The church, whose history is before us, is the fiftieth on the list of the oldest Baptist churches in this country. Its organization was in the beginning of an era of denominational progress. In 1780, there were over 2000 baptisms in the New England States alone; and in 1789, there were 232 churches, increased in 1790 to 872, with 722 ordained ministers, 449 licentiates, and 64,975 members. A little more than half a century

* He established a code of laws, "in which," says Judge Story, we read for the first time since Christianity ascended the throne of the Cæsars, the declaration that conscience should be free, and men should not be punished for worshiping God in the way they were persuaded he required." To the same purport is the testimony of our great historian, Bancroft, who says of Rhode Island's founder, "He was the first person in modern Christendom to assert in its plenitude the doctrine of the liberty of conscience, the equality of opinions before the law, and in its defence he was the harbinger of Milton, the precursor and the superior of Jeremy Taylor."

after, and at this present time, the enumeration shows an increase which calls for devout gratitude to the Great Head of the Church. We now number nearly 11,000 churches; 6,500 ordained ministers; 1,250 licensed ministers; and the number of communicants is over 784,000. But this is not all. There are thousands in other churches who have been immersed, on profession of their faith in Christ, refusing for themselves and children a substituted ordinance of man. If true to our distinguishing principles, and to the Bible from which they are derived, the future promises to be marked by still greater triumphs of truth, and a still more rapid increase of numerical strength.

2. The numerous revivals enjoyed by the church, while they call for devout gratitude to the Holy Spirit whose work they were, should greatly encourage hope and trust for the future. In times of declension, coldness, and darkness, such as have merited Divine abandonment, when God has been sought unto with the whole heart he has appeared for the deliverance of his people, and given them "beauty for ashes, the oil of joy for mourning, and the garments of praise for the Spirit of heaviness." It will not fail to be noticed, too, that the labors of evangelists, in connection with pastor and people, have been signally blessed. Among the large numbers received into the church under their ministrations, very few have ever fallen away from their high profession, very few have ever been under corrective discipline, and of course very few ever became liable to expulsion. On the other hand, some of the most valuable and efficient members who have had or now have a connection with the church, were won to Christ by the direct agency of evangelists. It need therefore occasion no surprise, that the church has recorded its belief in the utility of evangelism, as an adjunct to the ordinary ministrations of the word. Other churches may not agree with it in this matter, but the sentiment here is, that the stated ministrations of the word are not the only means which the Great Head of the church requires or designs to be used for the advancement of his Kingdom and his glory in the world; but that it is permitted, and sometimes obligatory, to secure aid in direct efforts for the conversion of

men. A revival, going forth in power from this day of our celebration, from the midst of this Christian assembly, would add a page to our history upon which the eye would rest with pleasure and delight. O Lord, wilt thou not revive us again, in the midst of the years? Do thou it for thy name's sake!

3. The church whose centennial anniversary is now celebrated, is not of yesterday. The hundredth year of her existence as an organized Christian society has come, reminding us that her age links her to a remote period of the past, and calling upon us for an expression of devout gratitude to the Shepherd and Bishop of souls, who has been her overseer and keeper, her leader and builder, through all the varied scenes and circumstances of bygone time. And not only does her age join her with antiquity; but her ecclesiastical affinities and relations connect her with the first century of the Christian era, and with the first Christian Church, after the model of which it was formed. It is no less true than gratifying, that bodies of Christians, of like faith and order, may be distinctly traced from the church at Jerusalem down to the present day. They form a line of succession of which we are not ashamed, though misguided historians have accounted their doctrine heretical and their practice reprehensible. We here bring it to view:

DATE.	DENOMINATIONAL NAMES.	AUTHORITIES.
A.D.42	Christians.	New Testament.
311	Novatianists.	Mosheim.
653	Paulicians.	Gibbon, Allix.
714	Vaudois, in France and Spain.	Robinson.
945	Paterines.	Jones.
1025	Gundulphians.	Jortin.
1049	Berengarians.	Mezæray.
1110	Petrobrussians.	Wall.
1135	Henricians.	Wall.
1140	Arnoldists.	Bellarmine.
1150	Waldenses and Albigenses.	Collier.
1176	Waldo and Followers.	Jones.
1315	Lollards and Wickliffites.	Thompson.
1420	Hussites.	Crosby and Ivemy.
1450	Waldenses and Picards.	Wall.
1536	Mennonists.	Buck.
1600	Dutch Baptists.	Jones.
A.D.60	Christians in England and Wales.	Thompson, Davis, Crosby, &c.
1639	American Baptists.	Benedict.

It is not maintained that all these sects were exclusively of the Baptist faith and order; but that in all the churches into which they were divided, there were members, the greater part of whom, in most cases, held principles and maintained usages which are at the present day the distinguishing characteristics of the Baptist denomination alone. Hence, it is claimed, that if the churches of these ancient sects were now in existence, they would be identified with the Baptist fraternity, in which can be traced so striking a family resemblance. What denomination can claim them, or affinity with them, if not that to which this church belongs? Thus it appears that our relations are with an uninterrupted succession of witnesses for the truth, called, indeed, schismatics and heretics, but of whom the world was not worthy. They were bodies of Christian people who never fraternized with those general and lordly organizations claiming to be "the church," which grew out of the corruptions of Christianity in the third century; a people, too, who have never shaken hands with the still more assuming, and arrogant, and heretical organization, which, in the seventh century, enthroned "that man of sin, the son of perdition," whose dominion is that of Anti-Christ. Those who have been "everywhere spoken against," but never "corrupted from the simplicity which is in Christ;" those who have been "persecuted for righteousness sake;" who have never yielded to the authority of tradition; who have never received "for doctrines the commandments of men;" who have never been as "many who corrupt the word of God;" but who have "continued steadfastly in the Apostles' doctrine and fellowship;" making all things after the pattern shown them, holding the Sacred Scriptures to be the only authoritative rule of faith and practice, obeying God rather than man, and hazarding their lives for the truth, and the rights of conscience,—such have been our brethren, from the first epoch of ecclesiastical history to the present day, and such now are our brethren, a noble fraternity, whose principles in common we may well cherish, whose pious deeds we may well emulate, and whose good name we may well defend.

CHAPTER III.

DOCTRINE AND PRACTICE.

§ 1. ARTICLES OF RELIGION AND COVENANT.

ARTICLE I. BEING OF GOD.—We believe that there is one and only one true and living God, the Maker and Supreme Ruler of Heaven and earth, revealed under the personal and relative distinctions of the Father, the Son, and the Holy Spirit, equal in every divine perfection, and exercising distinct but harmonious offices in the great work of redemption. See Deut. 4: 39. Jer. 10: 10. Col. 1: 16. John 5: 7. Gal. 4: 4, 6.

ART. II. THE BIBLE.—The Bible, embracing the Old and New Testaments, was written by holy men, as they were moved by the Holy Spirit. It is a perfect treasure of heavenly instruction, the only true centre of Christian union, and the only standard of Christian faith and practice. See 2d Tim. 3: 20, 21. 2d Pet. 1: 19, 21. Isai. 8: 20.

ART. III. CREATION AND FALL OF MAN.—Man was created in a state of holiness and happiness, under the law of his Maker; but by voluntary transgression, he fell from that holy and happy state, in consequence of which all men are now sinners, utterly destitute of holiness, and therefore under just condemnation to eternal death. See Gen. 1: 27. Gen. 2: 16, 17. Gen. 3: 6. Rom. 5: 12. Ps. 51: 5. Rom. 3: 10, 18. Ezek. 18: 4. Rom. 6: 23.

ART. IV. THE WAY OF SALVATION.—Jesus Christ, the only begotten Son of God, saw and pitied fallen man; was manifested in the flesh; in infinite love consented to die that the sinner might live; magnified the Holy Law, and opened a way in which God can be just and yet bestow His grace and salvation on the vilest transgressor. Godly sorrow for sin, and faith in Christ, are absolutely necessary to salvation. See John 1: 14. Rom.

5 : 8. John 3 : 16. Ps. 40 : 6, 8. 1st Tim. 1 : 15. Isai. 42 : 21. Rom. 10 : 4. Tit. 2 : 14. Acts 20 : 21. 2d Cor. 7 : 10.

Art. V. Moral Depravity and the Spirit's Agency.—The depravity of the human heart is so great, that none would ever accept of salvation through Jesus Christ, without the special operation of God's Holy Spirit, through whose agency alone the work of regeneration is performed. See John 3 : 19. John 6 : 44. Eph. 2 : 1, 10. Tit. 3 : 4, 7.

Art. VI. God's Purpose and Grace.—All those who will be finally saved, were from the beginning chosen of God to salvation, through santification of the Spirit and belief of the truth, not according to their works, but according to his own purpose and grace, which was given them in Christ Jesus before the world began. See 2d Thes. 2 : 13. 2d Tim. 3 : 9. Eph. 1 : 4, 12. 1st Pet. 1 : 2. Rom. 8 : 29, 30.

Art. VII. Saints' Perseverance.—All real and true believers will persevere to the end, in faith and holiness. God having begun a good work in them, will perform it until the day of Jesus Christ. A special providence watches over their welfare, and they are kept by the power of God through faith unto salvation. See Job 17 : 9. Phil. 1 : 6. Peter 1 : 5. 1st Sam. 2 : 9. Ps. 37 : 28. John 10 : 28, 29. Rom. 8 : 38, 39.

Art. VIII. Baptism.—Baptism is an ordinance solemnly enjoined in the Gospel to be observed by all true believers; it is an essential prerequisite to the privileges of a church relation; it can be scripturally administered only by an immersion of the body in water, in the name of the Father, Son, and Holy Spirit, and to such only as give evidence of faith in Christ. See Matt. 28 : 19. Acts 2 : 38. Acts 2 : 41. Matt. 3 : 16. Acts 22 : 16. Acts 10 : 47, 48. Rom. 6 : 4, 5. Acts 8 : 12. Acts 8 : 36, 39.

Art. IX. The Lord's Supper.—The Lord's Supper is an ordinance established by Jesus Christ, the observance of which is enjoined on his church, and by which they do shew his death till he come. See Matt. 26 : 26, 28. Acts 2 : 42. 1st Cor. 11 : 23, 26.

Art. X. The Sabbath, or Lord's Day.—According to the

example of the Apostles and early Disciples of our Lord, sanctioned by the repeated presence of Christ himself, after his resurrection, the first day of the week is to be observed as the Lord's day, or Christian Sabbath, to be devoted to Divine worship. See Matt. 12 : 8. John 20 : 19. Acts 20 : 7. 1st Cor. 16 : 2. Rev. 1 : 10. Isai. 58 : 13, 14.

Art. XI. Death and the Resurrection.—It is appointed unto men once to die, and there will be a resurrection both of the just and of the unjust, and also a day of general judgment, when a righteous sentence will be passed upon all men according to their works. Then shall the wicked go away into everlasting punishment, but the righteous into life eternal. See Heb. 9 : 27. Acts 24 : 16. 2d Cor. 5 : 10. John 5 : 28, 29. Acts 17 : 31. Matt. 25 : 31, 36.

CHURCH COVENANT.

Having been brought by sovereign grace seriously, deliberately, and forever, to give ourselves in holy obedience to God the Father, Son, and Holy Spirit, we do now solemnly covenant with each other to walk together in church relation, as brethren and sisters of the household of faith. We do fervently implore divine aid from the Great Head of the Church, while, in his strength, we solemnly engage:

1. That we will ever exercise a tender and Christian watchfulness over each other.

2. That we will kindly entreat, and faithfully admonish one another, as occasion may require.

3. That we will participate in each other's joys, and with tenderness and sympathy share each other's sorrows.

4. That we will carefully avoid all whisperings, back-bitings, foolish jestings, defamatory discourses, and whatever else may come under the head of evil speaking.

5. That we will neither hearken to, nor circulate, any reports that may be injurious to the moral and religious character of members.

6. That we will firmly depend upon, and continually seek

Divine aid, to enable us to walk circumspectly, denying ungodliness and worldly lusts, feeling a special obligation resting upon us henceforth to live a new and holy life.

7. That we will not forsake the assembling of ourselves together; but, as far as possible, we will attend the ordinances of the Gospel, and the institutions and appointments of the church.

8. That we will not neglect the important duty of prayer for ourselves and others.

9. That we will follow after holiness,, and thus, by the influence of a pure and lovely example, as well as personal effort, strive to win our friends and acquaintance to holiness and God.

10. That we will cheerfully contribute, according to our several abilities, of our time, talents, and substance, to the support of the gospel ministry, and the interests of this church.

11. That we will voluntarily submit ourselves in all things to the government of the church, so far as the same shall be guided by the word of God.

12. That in all things we will seek to live to the glory of him who has called us out of darkness into his marvellous light, that so an abundant entrance may be administered unto us into his heavenly kingdom.

The foregoing articles, with the following additions, will present a summary view of the general sentiments of the Baptist denomination:

1. Election.—Election is the gracious purpose of God, according to which he regenerates, sanctifies, and saves sinners; being perfectly consistent with the freedom of human action, it comprehends all the means in connection with the end; it is a most glorious display of God's sovereign goodness, being infinitely wise, holy, and unchangeable; it utterly excludes boasting, and promotes humility, prayer, praise, trust in God, and active imitation of his free mercy; it encourages the use of means in the highest degree; it is ascertained by its effects in all who believe the gospel; is the foundation of Christian assurance; and, to ascertain it with regard to ourselves, demands and deserves our utmost diligence.

2. Justification.—The great gospel blessing, which Christ of his fullness bestows on such as believe in Him, is Justification; Justification consists in the pardon of sin, and the promise of eternal life, on principles of righteousness; it is bestowed not in consideration of any works of righteousness which we have done, but solely through His own redemption and righteousness; it brings us into a state of most blessed peace and favor with God, and secures every other blessing needful for time and eternity.

3. Santification.—Those who are born of God are further sanctified through obedience, and His fatherly corrections, applied by the Spirit, by which the influence of sin over the soul and body is destroyed, the several lusts are weakened and subdued, and gracious affections are strengthened; so that by faithful efforts till death, and the constant supply of the Spirit of Jesus, the saints grow in grace, perfecting holiness in the fear of God.

4. The Freeness of Salvation.—The blessings of salvation are made free to all by the Gospel; it is the immediate duty of all to accept them by a cordial and obedient faith; and nothing prevents the salvation of the greatest sinner on earth, except his own voluntary refusal to submit to the Lord Jesus Christ; which refusal will subject him to an aggravated condemnation.

5. Harmony of the Law and Gospel.—The law of God is the eternal and unchangeable rule of his moral government; it is holy, just, and good; and all the inability which the scriptures ascribe to fallen men to fulfill its precepts, arises entirely from their love of sin; to deliver them from which, and to restore them through a Mediator to unfeigned obedience to the holy law, is one great end of the Gospel, and of the means of grace connected with the establishment of the visible church.

6. A Gospel Church.—A visible church of Christ is a congregation of baptized believers, associated by covenant in the faith and fellowship of the Gospel; observing the ordinances of Christ; governed by his laws; and exercising the gifts, rights,

and privileges invested in them by his word; its only proper officers are Bishops or Pastors, and Deacons, whose qualifications, claims, and duties, are defined in the epistles to Timothy and Titus.

7. Disciplinary Offenses.—All scandalous vices and immoralities; the denial of essential articles of the Christian faith; disturbing the peace of the church in any way; and living in a state of irreconciliation with any of the brethren and sisters or refusing to make suitable concessions for an injury inflicted, are offenses subject to corrective discipline.

8. The Righteous and the Wicked.—There is a radical and essential difference between the righteous and the wicked; such only as through faith are justified in the name of the Lord Jesus, and sanctified by the Spirit of our God, are truly righteous in his esteem; while all such as continue in impenitence and unbelief are in his sight wicked, and under the curse; and this distinction holds among men both in and after death.

9. The World to Come.—The end of the world is approaching; and at the Last Day, Christ will descend from heaven, and raise the dead from the grave to final retribution; a solemn separation will then take place; the wicked will be adjudged to endless punishment, and the righteous to endless joy; and this judgment will fix forever the final state of men in heaven or hell, on principles of righteousness.

10. Civil Government.—Civil government is of Divine appointment, for the interests and good order of human society; and magistrates are to be prayed for, and conscientiously honored and obeyed. except in things opposed to the will of the Lord Jesus Christ, who is the only Lord of the conscience, and the Prince of the kings of the earth.

§ 2. ARTICLES OF RELIGION AND COVENANT, ADOPTED 1751.

We Believe :—

Article I. That there is one God only, of whom and for whom are all things; who is infinite, eternal, and unchangeable in power, wisdom, goodness, justice, holiness, and truth.

Art. II. That there are three sacred Persons in the Godhead, God the Father, God the Son, and God the Holy Spirit, equal in all divine perfections.

ART. III. That God hath from all eternity foreordained what shall come to pass: not that God foreordained sin, but that God hath foreordained punishment for sin; and did not only foresee, but fore-determined the eternal state of men and angels.

ART. IV. That there is a general providence which is exercised about all things: and that there is a special government of God over the rational creatures.

ART. V. That God made angels and men in holiness; but some of the angels abode not in the truth, who are called Devils.

ART. VI. That God gave to man, when He had made him, a rule of obedience for life, and threatened death to him in case of disobedience; which rule of obedience our first parents transgressed by eating the forbidden fruit, and we transgress in them, and so death passed upon all men.

ART. VII. That the sin of our first parents is the sin of all mankind, by just imputation and derivation; and all do by nature choose and practice sin.

ART. VIII. That God having eternally elected some of mankind to life, did, in the fullness of time, send his Son to redeem them; and that God the Father, and God the Son, do send the Holy Spirit to sanctify them.

ART. IX. We believe that Jesus Christ, taking our nature upon him, as Mediator between God and man, hath made full satisfaction for the sins of the elect, and purchased life for them by the merits of his active and passive righteousness; and, having received all power from God the Father, doth, in the execution of his prophetical, priestly, and kingly office, reveal unto and work in his elect whatsoever is necessary unto salvation.

ART. X. That in the new covenant God hath promised life unto all those that heartily, and with the full consent of their souls, believe in him, through Jesus Christ; and that the object of justifying faith is Christ, in his person and offices, as he is revealed in the gospel; and that by union to Christ by faith, believers are made partakers of his nature, grace, and glory, so that through free grace in Christ they are justified, adopted, and sanctified, and shall enjoy eternal life.

ART. XI. That the scriptures of the Old and New Testaments are the word of God, by dispensation of which, together with the co-operation of the Holy Spirit, conviction of sin and misery is given, and a knowledge of, and a particular faith in Christ, is begotten, and repentance and new obedience is caused in the elect.

ART. XII. We believe that the moral law is the rule of obedience to believers, and that the sum of this law is to love our God, with all our heart, and our neighbor as ourselves.

ART. XIII. We believe that there are two institutions of our Lord Jesus Christ, namely, Baptism and the Lord's Supper; and that baptism belongs to none but true believers, who are received by faith and love.

ART. XIV. We believe in the communion of the saints, the resurrection of the body, and the life everlasting.

THE COVENANT OF THE CHURCH OF CHRIST.

FIRST. We do, each of us in particular, unfeignedly and unreservedly, give up ourselves to the Lord Jehovah, Father, Son, and Holy Ghost, receiving Jesus Christ as very God and very man, and the only mediator between God and man; as our Lord and Saviour, freely given to each of us in particular, and sealed to

each of us by the Holy Spirit of promise; and relying upon the free grace of God for that salvation and blessedness which Christ hath purchased for us.

SECONDLY. We do acknowledge ourselves indispensably bound, and will make it our greatest care, to hold fast the doctrine of faith and good manners, as contained in the scriptures of truth; and we will attend all those duties therein prescribed, for the increase of our faith, our growth in holiness, and the maintaining of a good conscience, namely: Gospel preaching, mutual exhortations, ordinances, discipline, prayer and singing of psalms, as Col. 3: 16.

THIRDLY. And as God is the Author of order, unity, and peace, we do solemnly promise, that, by the assistance of God's Holy Spirit, we will labor mutually to watch over one another, and to observe all Christian and brotherly offices, one to the other, which Christ hath enjoined, according to our respective places, namely, love without dissimulation, in real expressions thereof, as occasion serves; frequent exhortations to duty, admonishing in case of sin and falling; praying for one another, and sympathising with one another, in affliction and prosperous enjoyments; and using all possible means to promote each other's spiritual welfare and growth in grace.

FOURTHLY. We do submit to the discipline of Christ in this church, the sum of which we believe to be as follows:

1. That supreme and lordly power over all the churches on earth belongs to Christ alone, who is King of the Church and Head thereof; He hath the government upon his shoulders, and hath all power given to him, both in heaven and in earth, which is exercised by him: 1. In calling the church out of the world unto holy fellowship with himself. 2. In instituting the ordinances of his worship, and appointing ministers and officers for the dispensing of them. 3. In giving laws for the ordering of all our ways, and the way of his house. 4. In giving life to all his institutions, and to his people by them. 5. In delivering his church, and protecting it against all the enemies of its peace.

2. The power granted by Christ unto the body of the church and brotherhood, is a prerogative or privilege which the church doth exercise: 1. In admitting its own members. 2. In choosing and ordaining its own officers, and in removing them from their offices, and also from their fellowship, in case of scandal, or any thing that, by the rules of the gospel, renders them unfit therefor. 3. In supporting and maintaining the gospel ministry, ordinances, discipline, and the poor of the church, without using the civil sword, or any coercive means to force men thereto; which discipline we desire may ever be attended to, that the worship of God in all the parts thereof may ever more be kept up, in the power and spirituality thereof, among us.

FIFTHLY. We do also promise, by the grace of God, to oppose all sin and error in ourselves, as far as in us lies, and in others, also, when it appears, as: 1. All foolish talking and jesting, and all vain disputing about words, and things that gender strife, and doth not edify to more godliness. 2. Vain company-keeping and spending time idly at taverns, tippling-houses, or elsewhere. 3. Evil whisperings or back-biting of any person. 4. Carnal, unnecessary discord, about worldly things. 5. Unnecessarily forsaking the assembling of ourselves in private covenant conferences, and also on Sabbath days. 6. And all other sins whatsoever, both of omission and commission.

SIXTHLY. We will teach all under our care, so far as in us lies, to know God and fear him, and to live in his ways.

§ 3. STATEMENT OF THE PRACTICE OF THE CHURCH, WITH A SUMMARY OF ITS ACTS, DRAWN FROM THE RECORDS.

1. THE PASTORATE.—To this office the spiritualities of the church are committed, such as conducting public worship, giving private religious instruction, visiting the sick, and supervising the acts of the church, so that they infringe none of the laws of Christ's house. To the incumbent of this office the church has pledged a liberal support, relieving him from temporal anxiety and embarrassment, and freeing him from every incumbrance which might hinder the efficient discharge of his duties. The first pastor having means of his own, never required the church to do much for his support. Yet the duty of churches to sustain the ministry was early recognized.

1774. "Resolved to adopt some plan for the support of the gospel."

1775. "Dea. Caulkins led the church to consider upon some method for the support of the gospel. The church voted, That it should be done by an equality; and that each member should submit to the judgment of the church." This was not to take effect till the ensuing December.

Dec. 22. Dea. Hervey "inquired of some members lately added to the church, what their minds were concerning the support of the gospel, and all manifested that the vote of Jan. 9, 1775, was agreeable to their views. The church concluded to continue in the method."

1783. "Dea. Hervey called on the church for a fulfilment of the vote of Jan. 9, 1775, and the whole of the brotherhood agreed they would perform their vows."

2. THE DEACONSHIP.—This is an office which has respect mainly to the temporalities of the church. Preparations for the administration of baptism; the distribution of the elements in the communion of the Lord's supper; the management of the finances of the church; the care of the poor, and distribution to their necessities; the charge of prayer and conference meetings, in the absence of the pastor; all these devolve especially upon the deacons. They are likewise to be the advisers and assistants of the pastor, exercising with him a general watchfulness over the church, and promoting, in all suitable ways, the interests of morality and religion.

1822. It was decided "that the office of deacon relates to nothing more than the temporal concerns of the church." There was diversity of opinion as to whether deacons should be ordained.

1828. The church expressed the following opinion: 1. That the deacons are scripturally authorized to hold the funds of the church, and to have charge of her temporalities, including members of the church who are indigent. 2. That in order to enable them to perform the duties incumbent upon them, and to supply them with necessary means, there shall be four contributions in each and every year, namely, at the first covenant meeting in January, April, July, and October; and in case the supplies thus put into their hands are insufficient for the above purposes, it shall be their duty to make special application to the church.

3. THE ORDINANCES OF THE HOUSE OF GOD.—The Lord's Supper appears to have been celebrated only at such times as were appointed by vote. In 1772 communion was appointed for the whole year, every Lord's day next after each

monthly meeting. This was afterwards made a permanent arrangement, remaining now in force. The Lord's Supper is considered a church ordinance, in which none have a right to commune but members and invited persons. It is considered distinct from Christian communion, or that fellowship had with all Christians, as such. In 1822 the following query was submitted by the Association with which the church was then connected: "Is it proper or expedient to close the Association by celebrating the Lord's Supper?" A committee was raised, and their report adopted, namely, "That it is not proper or expedient so to do." This was consistent with the doctrine that the Lord's Supper is solely and exclusively a church ordinance.

There have been no less than eight cases of household baptism, every member of the family being baptized on profession of faith in Christ, some of whom, in a few instances, were only seven years of age; but, notwithstanding their youth, they gave satisfactory evidence of a work of grace in the heart. Of the present members two were baptized thus early. From this it appears that household baptisms occur among Baptists now, as they did in the days of the Apostles, and probably with much greater frequency. There is an instance of the baptism of a second Lydia, and all her house. Such an occasion, then, proves nothing in favor of the dedication of infants by sprinkling, as an Apostolic practice. Baptists do not reject children. Their arms are open to receive "little ones;" but they must be of such as believe on the name of Jesus.

4. Discipline.—"The duty of maintaining church discipline belongs to the members, individually and collectively, and if faithfully and affectionately performed by them, in obedience to the rules of the gospel, it is a salutary exercise of their Christian graces." Discipline is both instructive and corrective. 1. The design of instructive discipline is: To promote the piety, efficiency, and usefulness, of every member. 2. To increase brotherly love, and produce harmony and concert of action, on the part of all the members. 3. To secure the improvement and edification of the church, and furnish to the world an illustration of the excellence and power of religion. The design of corrective discipline is: 1. To reclaim delinquents, or such as fall into sin, or err from the truth. 2. To separate the precious from the vile, by putting away incorrigible evil-doers. 3. To make the odiousness of sin appear, that others may be aided in resisting temptation, and restrained from wrong-doing. 4. To vindicate the honor of religion, and maintain for the church an unsullied reputation as a company of disciples following after holiness.

Corrective discipline is usually conducted according to the rule given in Matt. 18: 15—17. This rule is understood to require: 1. That the injured party obtain an interview with the offender, in which he shall seek to gain satisfaction for the wrongs done him. 2. "If this first step fails to reclaim the offender, the next thing to be done is to call in the assistance of one or two brethren who will be most likely to exert a favorable influence over the offender. 3. If he still remains incorrigible, one thing more is to be done. 'If he shall neglect to hear them, tell it unto the church.' Here the peculiar responsibility of the injured brother ceases, and the church as a body are bound to interpose. 4. But if all fails to reclaim the offender, then he is to be excluded. 'If he neglect to hear the church, let him be unto thee as a heathen man and a publican.'" This is the order of proceeding in cases of private offense, or personal injury;

but some offenses are of a public nature, being wrongs done to the church as a body, or wrongs committed against society, such as immoralities of every kind, and criminal acts of every grade. These admit a more summary method of procedure, and authorize exclusion without any previous steps of labor; yet cases of public offense, where not too flagrant, receive the same treatment as private offenses.

1775, Nov. 4. "The church conversed about discipline, and settled by a vote, that the evidences to the facts, in any case, should be taken in the second stages of labor, agreeably to Matt. 18: 15—17.

1775, July 6. "The question was asked, Whether it was right for members to withdraw communion with the church because of any private offense committed against them? Voted, they ought not to withdraw, but should labor with the offender, and continue to commune with the church, if not guilty themselves.

1822. Query: "Is it the duty of this church to inquire after a member of a sister church, living among us, and neglecting the duties of a Christian?" Answer: "It is; and if they are not reclaimed, it is our duty to give information to the church to which he or she may belong."

1825. "The following query was laid before the church: Is it consistent with the rules of the gospel for a member of the church, after being convinced that a brother or sister has aught against him, to continue a united travel with the church, or make any public offering, until he has visited the aggrieved and endeavored to make reconciliation? Answered in the negative.

The brethren took into consideration whether offenses given in the presence of the church, in any stage of discipline, required private labor. Voted, that in all cases a brother who is implicated by another, in the presence of the church in church meeting, may have the privilege of answering for himself at the time; but, if not attended to at the time, an interview between the offender and the offended must be held, if possible, previous to the introduction of the matter into the church.

5. Disciplinary Offenses.—These will best be learned from the decisions of the church, and the cases acted upon.

1791, Dec. 6. The church decided that occasionally attending other meetings on the Sabbath should not be considered a breach of covenant obligations.

1810. The church say: "We consider it a disorderly walk for one of our members to unite with a people not of the same faith and order with ourselves; and we are to withdraw fellowship from every brother that walketh disorderly. 2 Thess. 3: 6. Furthermore, going out from us manifests that they are not of us, otherwise they would no doubt continue with us. 1 John, 2: 19."

1797. Dec. 2. Voted, "that members absent from one church meeting should give their reasons at the next for non-attendance on their covenant days."

1771, Sep. 7. A member was excluded for refusing to hear the church.

1772, July 4. A case of exclusion for breaking the Sabbath.

1772, Sep. 5. A brother was admonished for divulging church business. He made a satisfactory confession.

1773, March 6. A member was admonished for using words "which did carry the nature of deception and falsehood."

1773, June 5. Church labored with a member "for the sin of intemperance."

1774, Nov. 5. A member was excluded for "a breach of the 8th commandment." Exod. 20: 15.

1775, Jan. 9. A member admonished for raillery and slander.

1776, March 2. A case of intoxication ; result, exclusion.

Sept. 7. A member was excluded "for staying too long in the place of strong drink, and drinking too much." A similar case, Nov. 5, 1785.

1779, Aug. 7. Three members excluded for misrepresenting the doings of the church, and persisting in their wrong course.

1785, March 5. A sister was excluded for unkindness to her slave. This slave afterwards died from ill-treatment, and the sister's husband was tried for homicide.

April 2. A brother was excluded for "not telling the whole truth," on the trial above mentioned. "The church judged him guilty of perjury, as in 1 Tim. 1 : 10."

July 2. Complaint was regularly brought in against a brother, "for not bridling his tongue." On this account he was excluded, Sept. 3, as "the church judged that he was the man that the Apostle James spake of, that did not bridle his tongue."

1786, Sept. 2. A sister was excluded "for being a contentious person, disobedient to her husband, usurping authority over him, and for not bridling her tongue."

1789, Oct. 3. A member excluded for being "guilty of a breach of the covenant he entered into with us to keep up the worship of God, and to watch over each other for good ; also guilty of breaking the command that saith, 'forsake not the assembling yourselves together, as the manner of some is, but exhort one-another, and so much the more, as ye see the day approaching.'" Heb 10 : 25. Similar cases are not unfrequent, as the records show.

1791, Sept. 3. Two members excluded "for refusing, after being admonished, to keep their place in the church, and for joining with a people for whom the church has no fellowship."

1808. A brother excluded for departing from the faith and order of the church.

6. Church Government.—In the management of her affairs, the church holds itself to be independent of all control from other bodies, and subject to no other authority than the laws of Christ the Head, as given in the New Testament. Its acts can neither be revised nor revoked, unless by the vote of a majority in a meeting regularly called for the purpose. It is the ultimate tribunal in all cases of corrective discipline. The church, however, is not so far independent as never to advise with or seek the advice of sister churches, and never to join with them, by voluntary association, to promote the common cause of Christianity. It is connected with a body called an

7. Association.—This is composed of ministers and messengers, appointed by the several churches in a certain district, or county, who meet to consult upon matters of general interst to themselves and to the denomination. Their resolves are not binding upon the churches, and for their acts they alone are responsible.

8. Councils.—These are composed of brethren invited to sit with the church, and advise with them in matters of importance, or of general interest. They can pass no acts that bind the church ; but their advice, if deemed judicious, forms the basis of action by the church, which reserves to itself always the right of ultimate decision. Councils are termed "recognizing," "ordaining," or "advisory," according as they are called to fellowship a newly-organized church, or to ordain brethren to the work of the ministry, or to give advice.

CHAPTER IV.

STATISTICS—LIST OF MEMBERS—OBITUARIES.

CHURCH STATISTICS.

TABLE I.

YEAR	BAP.	RC'D	DIS.	EXC.	DIED	TOT.	REMARKS.
1751	--	--	--	--	--	9	Church organized, Nov. 6th, in Phillips' Patent, Westchester Co.
1753	--	--	--	--	--	--	S. Dakin was ordained, and commenced his pastoral labors.
1761	2	2	1	2	--	31	
1762	5	--	--	3	--	33	First meeting-house erected,
1763	2	2	1	--	1	35	
1770	--	--	--	--	--	65	Joined the Philadelphia Association, and
1771	--	--	--	--	--	67	continued with it till 1791.
1772	7	--	--	4	2	72	Nathan Cole, licensed to preach the Gospel, May 2d.
1773	3	--	10	--	--	81	Removed from Phillips' Patent, to N. East, Dutchess Co., in April.
1774	7	10	8	3	1	76	Dismissed seven, and the previous year ten, to form a new church in Phillips' Patent.
1775	14	2	--	1	3	92	Revival. Elijah Wood licensed.
1776	5	1	2	1	1	79	
1777	--	--	1	2	--	76	Second meeting-house erected.
1779	--	--	--	4	--	72	
1780	2	6	17	1	1	61	Several organized into a church in Amenia.
1781	--	--	--	--	--	--	Hezekiah Eastman licensed.
1782	31	2	3	--	2	104	Revival.
1783	5	1	5	1	3	101	
1784	1	--	2	--	--	99	
1785	4	1	--	4	2	94	
1786	13	1	4	--	1	102	Revival.
1787	5	--	--	1	--	106	
1788	1	1	15	--	3	89	About 15 withdrew and organized a church in Amenia.
1789	11	--	1	1	--	54	Revival.
1791	--	1	3	4	--	59	Joined the Shaftsbury Association, and
1793	--	1	1	3	--	56	continued with it till 1809.
1795	--	--	--	3	--	53	
1797	--	11	1	--	--	63	Rev. Freeman Hopkins chosen assistant to
1798	2	--	--	--	1	64	Mr. Dakin.
1799	2	--	1	1	--	64	
1800	--	1	--	1	--	64	
1802	--	--	2	1	--	65	
1803	--	--	1	--	1	63	Mr. Dakin died, September 19th.
Total	122	43	79	41	22		

This table is made as accurate as materials would permit; but it is far from being perfect, as will be seen by the omissions of changes from 1751 to 1761. A discrepancy is found by the footing of the columns. They make the total of additions under Mr. Dakin's ministry, 165; but the names in the church record number, 253; from which deduct the constituent members, and the additions are 244. The diminution, therefore, must have been 127 greater than appears by the table.

CHURCH STATISTICS.

TABLE II.

YEAR	BAP.	RC'D.	DIS	EXC.	DIED	TOT.	REMARKS.
1807	--	--	--	--	--	17	No pastor since 1803; supplied occasionally by
1808	67	4	--	--	--	88	Rev. F. Hopkins. Revival, under labors of Rev. I. Fuller, of Roxbury, Connecticut.
1809	--	--	--	--	1	87	2d pastor, Isaac Allerton, was ordained June
1810	--	--	--	--	--	--	28, and immediately entered upon his labors. Term of service, 6 years; additions, 7; diminutions, 10.
1811	1	1	--	2	1	86	In 1809 joined the Danbury Association.
1812	1	3	1	--	--	89	J. M. Winchell and J. Buttolph licensed.
1814	1	--	4	--	1	84	John Buttolph ordained, May 4.
1815	8	--	2	1	--	90	3d pastor, J. Buttolph, succeeded Mr. Aller-
1816	4	1	4	--	--	91	ton in March; closed his labors in April,
1817	1	--	11	--	--	81	1826. Term of service, 11 years; additions,
1818	--	--	1	--	--	80	108; diminutions, 64.
1819	5	--	1	--	1	83	
1820	3	--	--	1	1	84	
1821	66	3	1	2	--	150	Revival.
1822	3	1	4	1	3	144	John I. Fulton licensed.
1823	--	1	5	3	3	134	
1824	2	2	7	--	3	128	Seth Thompson licensed.
1825	5	3	3	2	1	130	
1826	--	3	8	2	3	123	4th pastor, Thomas Winter, began his labors
1827	16	--	10	--	3	115	in August, closed them in Feb. 1840. Term $12\frac{1}{2}$ years. Additions, 84; diminutions, 89.
1828	1	4	2	--	--	118	3d meeting house erected,—at a cost of $4,-
1829	--	5	4	3	2	114	700. The lofty steeple is furnished with
1830	--	2	--	--	--	116	a bell weighing nearly 1,000 lbs.
1831	19	2	--	--	2	135	Revival.
1832	--	2	3	1	--	133	
1833	8	5	2	1	4	139	
1834	--	2	2	1	2	136	
1835	7	--	4	2	2	135	Joined with 5 other churches in the county
1836	--	2	1	1	2	133	in organizing the Dutchess Association,
1837	--	1	2	4	5	123	with which it is now connected.
1838	4	1	--	2	2	124	Henry Douglas Buttolph licensed.
1839	--	--	5	1	--	113	
1840	2	3	5	2	1	83	5th pastor, Andrew M. Smith, commenced his
1841	--	2	2	--	1	82	labors in April; closed them in March, 1843. Term of service, 3 years; additions, 26; diminutions, 36; dropped 26, in 1840.
1842	13	6	--	--	1	92	Revival.
1843	55	2	2	--	--	105	6th pastor. John LaGrange, began his labors
1844	33	--	1	1	2	163	in April; closed them in March, 1846. Term 3 years; additions 98; diminutions 11.
1845	5	3	1	--	4	192	
1846	--	2	6	--	2	186	7th pastor. Calvin C. Williams, began his labors in April; closed them in March, 1847; additions, 2; diminutions, 13.
1847	--	3	5	2	5	178	8th pastor, Henry Lawrence Grose, com-
1848	--	9	2	1	--	178	menced his labors in April; continues them at the present time. Additions, 37; diminutions, 24.
1849	9	2	3	--	4	186	Revival.
1850	9	1	2	1	2	179	Revival. James B. Simmons licensed.
1851	1	3	--	--	2	189	
	349	84	116	37	66		In this table the column of totals is mostly taken from Associational Minutes. The difference between the diminutions as given, and the losses in the table, is explained by the fact that the pastors' terms of service do not commence and terminate with the beginning and ending of the civil year; but in the third or fourth month; at the same time the changes noted in the table are given from September to September of each year.
	122	43	79	41	22		
Total	471	127	195	78	88		

Thus in the first year of the present pastor, five dismissions and five deaths are given; whereas but three dismissions and two deaths occurred during th at year.

LIST OF MEMBERS.

[NOTE.—The names given are of those only who maintained their integrity, and remained in Christian Fellowship. The names of present members are separated from the others. Those who take letters of dismission are considered members until notice reaches the clerk that they have been received to membership in a church of our faith and order.]

A

Adams, Lucy.
Adams, Anna.
Adams, Betsey.
Alwood, Sarah.
Austin, Francis.
Attwood, Jedidiah.
Aldrich, Asa.
Aldrich, Mercy.
Aldrich, Alexander S.
Aldrich, Lucetta.
Aldrich, Charles.
Aldrich, George.
Aldrich, Olive M.
Aldrich, Julia.

Present Member.

Aldrich, John.

B

Baker, Josiah.
Baker, Edmund.
Baker, Elizabeth.
Barber, Joseph.
Barber, Eunice.
Barber, Jonathan.
Bartlett, Sarah.
Bancroft, Polly.
Babbit, Obedience,
Babbit, Josiah.
Balis, John.
Bates, Sarah.
Bradley, William.
Bradley, Daniel.
Bradley, Sally.
Bradley, Sarah.
Bradley, Solomon.
Bradley, Susannah.
Bell, Abigail.
Bennett, Mary.
Bennett, Eunice.
Beebee, Samuel.
Bristol, Elizabeth.
Bissell, Isaac.
Birch, Caroline.
Blodgett, John.
Brown, Mercy.
Brown, Lydia.
Brown, Joseph.
Brown, Sally E.
Brown, Stephen.
Brown, Amanda.
Brown, Robert B.
Brownell, Eunice.
Bronson, John.
Booth, Chester.
Booth, Harriet.
Bull, Loretta.
Bunnell, Henry.
Burch, Susannah.
Burr, John.
Burton, George.
Buttolph, Rev. John.
Buttolph, Rev. Henry D.
Buttolph, Sarah.
Buttolph, John.

Present Members.

Brown, Abner.
Brown, Sally.
Brown, Lucy.
Brown, Mrs. Milan.
Bowdish, Bailey.
Bowdish, Sarah Ann.
Bennett, Caroline.
Bull, Alathea.
Bosworth, Mary.
Bishop, Philo M.
Bishop, Marilla.
Bishop, Ann Maria.
Bagley, George W.
Bagley, Mary,
Bagley, Cornelia.
Bassett, George.
Burgher, Mary.

C

Caulkins, Dea. Elijah.
Caulkins, Sarah.
Caulkins, Ebenezer.
Caulkins, Elijah, Jr.
Caulkins, Keziah.
Caulkins, Sarah.
Caulkins, Aaron.
Caulkins, Hannah.
Caulkins, David.
Campbell, Samuel.
Campbell, David.
Campbell, William.
Campbell, Deborah.
Canfield, Jonathan.
Carter, Jared.
Case, Edward.
Case, Jonah.
Case, Ruth.
Claus, Reuben.
Crane, Rev. Baldwin.
Crane, Dorcas.
Craw, Rev. Joseph.
Craw, Joseph, Jr.
Cole, Rev. Nathan.
Cole, Mehitabel.
Cole, Elisha.
Cole, Joseph.
Cole, Joseph, Jr.
Cole, Pamelia.
Chevalier, Richard.
Chichester, Sarah.
Clark, Perry.
Clark, Mary.
Cline, Robert.
Conklin, Esther.
Conklin, Temperance.
Cugos, a colored man.

Present Members.

Card, Jonathan.
Card, Mariette.
Card, Harriet.
Card, Walter,
Card, Romelia.
Card, Samuel.
Caulkins, Daniel D., Jr.
Caulkins, Julia.
Caulkins, Mary V.
Clark, Caroline.
Clark, Philo W.
Clark, Edward.
Clark, Emeline.
Colver, Hannah.
Cole, Jeannette.

D

Dakin, Rev. Simon.
Dakin, Rebecca.
Dakin, Simon, Jr.
Dakin, Phebe.
Dakin, Deborah.
Dakin, Benjamin.
Dakin, Hersey.
Dakin, Hannah.
Dean, Esther.
Denny, ———.
Depuy, Sarah Ann.
Dorman, Hannah.
Douglas, Bertha.
Duffne, John.

Present Members.

Dakin, Anna Eliza.
Dakin, Lucretia.
Dakin, Caroline.
Davis, George.
Davis, Christiana.
Dean, Lucy M.
Denton, Eliza.
Dunning, Jesse.
Dunning, Lorinda.
Dunning Mary Ann.
Dunning, Julia M.
Dunning, Nancy.

Dunning, George.
Dutcher, Esther.

E

Eastman, Rev. Hezekiah.
Eastman, Joseph D.
Eggleston, Lorinda.
Elmer, Martin,
Ellis, Levi.
Evans, Isaac.
Evans, Andrew.
Evans, Lucy.

Present Members.

Eggleston, Mary Jane.
Eggleston, Maria.
Eldridge, Margaret.

F

Fisk, Jonathan.
Fowler, Joseph.
Foster, William.
Fulton, Rev. John I.
Fuller, Robert.
Fuller, Catharine.
Fuller, Dorcas.
Fuller, Pamelia.

Present Members.

Friss, James M.
Friss, Cyrus.
Friss, Peter.

G

Gates, Malachi.
Gates, Lodama.
Gates, Juliette.
Gifford, Sarah.
Gillett, Gardner.
Gilladid, Martha.
Grey samuel.
Griffin, Mary.

Present Members.

Grose, Rev. H. Lawrence.
Grose, Emma Louisa.
Gray, Charlotte.

H

Hart, Peleg.
Hayes, Isaac.
Hayes, Daniel.
Hayes, Samuel.
Haxton, Elizabeth.
Hamblin, Louis.
Hamblin, Mary.
Hall, Thomas.
Hartwell, Abraham.
Hartwell, Mary.
Hartwell, Niles.
Halsted, Jemima.
Hervey, Dea. Obed.
Hervey, Sally.
Hervey, Obed, Jr.
Hervey, Mercy.
Hervey, Daniel.
Hervey, Sarah.
Hervey, Ruhamah.
Hervey, Huldah.
Herrington, Sabrina.
Herbert, Hannah.
Hedger, Electa.
Hedger, Sarah.
Herrick, Nathan.
Hill, Isaac.
Hill, Esther.
Hill, Catharine.
Hill, Clarissa.
Hill, Patience.
Hopkins, Rev. Freeman.
Hopkins, Hannah.
Hopkins, Betsey.
Holly, Rev. Sylvenus.
Holly, Rebecca.
Holly, Sylvenus.
Holder, Samuel.
Howard, Martha.
Howell, Lorenzo.
Howell. Russell.
House, Betsey.
Howe, Charles.
Howe, Elizabeth.
Humphrey, Rosannah.
Husted, Phebe.

Present Members.

Hamblin, Betsey.
Harmon, Rebecca.
Hayes, Wm. R.
Hayes, Eunice.
Ham, Jeremiah.
Heaxt, Washington.
Holder, William
Holmes, Reuben.
Holley, Hannah.
Holley, Ruth.
Hubbell, Washington.
Hubbard, Levi, M. D.
Hubbard, Mrs. Levi.

J

Jennings, Susan.
Jones, Ephraim,
Jones, Isaac.
Jenks, Grove P.

K

Knapp, Daniel.
Knapp, Betsey.
Knapp, Sarah.
Knapp, Phebe.
Knapp, Ebenezer.
Knapp, Mary.
Knapp, Thomas.
Knapp, Zadok.
Keeler, Esther.
King, Barzillai.
King, Heman.
King, Elizabeth.
King, Mary.
Kittle, David.
Knickerbocker, Hugh.
Knickerbocker, Polly.

Present Members.

Knapp, Asa.
Knapp, Phebe.

L

LaGrange, Rev. John.
LaGrange, Mary, E.
Lawrence, Martin.
Lawrence, Julia.
Lawrence. Mrs. ———,
Lawrence, Lucinda S.
Lawrence, Jonathan.
Lake, Orange.
Lake, Sarah.
Lake, Joseph.
Lawton, Joshua.
Lester, John.
Lester, Mary.
Lord, Daniel.
Lord, Abigail.
Lord, Ann.
Lothrop, Nathaniel.
Lothrop, Mary.
Ludington, Mr. ———,

Present Members.

Lasher, Samuel
Lasher, Emily.
Levings, Alonzo.
Levings, Ruth.
Levings, Harriet P.

M

Martin, Hannah.
Mosher, Jonathan.
Morgan, Lois.

Present Members.

Mallory, Charles P.
Mallory, Nancy.
Mason, Eliza.
Melius, Phebe.
Miller, Melinda.
Miller, Mary.
McLane, Mary.

N

Newberry, Zeruiah.
Newberry, Sarah.
Newell, Gilbert.
Newell, Cynthia.

O

Osborn, Isachar.
Owen, Lucy.
Owen, Phebe.
Owen, Charity.

Present Member.

Owen, Laura.

P

Palmer, Polly.
Palmer, Hannah.
Patterson, Huldah.
Patterson. Mrs. Charles
Parker, Susannah.
Peck, ———.
Peck, Phineas.
Peck, William.
Peffen, Stephen.
Picket, Grace.
Porter, Nathaniel.

Present Members.
Paine, Jeremiah.
Paine, Jeremiah W.
Paine, Platt A.
Paine, Juliette.
Paine, Julia.
Paine, James R.
Palmer, Hughson.
Palmer, Lewis.
Palmer, Mary.
Palmer, Elizabeth.
Palmer, Hannah.
Parrish, Julia Ann.
Plant, Cornelia.
Peck, Belinda.
Peck, Lewis.
Peck, Lorinda.
Phillips, Ammi.
Phillips, Jane Ann.

R

Ranney, John.
Reed, Amy
Reed, George.
Reed, Jane E.
Reed, Louisa.
Reynolds, Chloe.
Reynolds, Joseph.
Reynolds, Elizabeth.
Reynolds, Arben.
Reynolds, Lydia.
Reynolds, Joseph.
Reynolds, Elizabeth.
Richmond, Samuel.
Roe, Dea. Elijah,
Roe, Sarah.
Roe, Anna.
Roe, Silas.
Roe, Mary.
Roe, Mercy.
Roe, Clarissa.
Roe, Eliza.
Roe, Amanda.
Roe, Anna.
Roe, Caroline.
Roe, Sally.
Roe, Wealthy.
Roe, Alva.
Roe, Silas.
Rogers, Benjamin.
Rogers, Anna.
Rogers, Elizabeth.
Robinson, Isaiah.
Robinson, Amy.
Rowe, Mary.
Rowley, Matthew.
Rowley, Deborah.
Rundell, Joseph.
Rundell, Mary.
Russell, Eunice.

Present Members.
Reed, Dea. William B.
Reed, Dea. Edward E.
Reed, Lemira M.
Reed, Eunice
Reed, Mary.
Reed, Mary Ann.
Reed, Alfred E.
Reed Mary F.
Roe, Abigail.
Rowe, Frances.
Russell, Hiram W.
Russell, Mary.

S

Sage, Rebeccah.
Seaton, Olive.
Sheldon, Dea. David.
Sheldon, Abijah.
Sheldon, William.
Sheldon, Edward.
Sheldon, Sylvia
Sheldon, Emeline.
Sheldon, Sarah Ann.
Sherwood, Barak.
Shepard, Jonathan.
Shepard, Rhoda.
Simmons, Lavina.
Smith, Rev. Andrew M.
Smith, Julia L.
Smith, Olive.
Smith, David.
Smith, Mrs. Elisha.
Smith, Lydia.
Smith, Jesse.
Smith, Elisha.
Smith, Anna.
Stannard, Hannah.
Stannard, Sarah.
Stebbins, Luther.
Stevens, Mary.
Stevens, Jehiel.
Stewart, Jemima.
Sprague, Esther.

Present Members.
Sage, Henry.
Sage, Mrs. Henry.
Sabins, Chloe.
Selleck, Charles.
Selleck, Sally.
Sessions, Mrs. Phila W.
Simmons, Edward W.
Simmons, Rev. James B.
Simmons, Amanda.
Simmons, Harriet W.
Silvernail, Henry.
Silvernail, Lamira,
Silvernail, William.
Silvernail, Levi.
Scribner, Lavinia.
Shaw, ———
Sheldon, Mrs. Mary.
Sheldon, William.
Sheldon, James I.
Sheldon, Abraham.
Sheldon, Maria,
Smith, William C.
Smith, Sarah.
Smith, Abigail.
Stockwell, Mariah.
Snyder, Laura.
Sprague, James,

T

Teed, Mary.
Teed, Jeremiah.
Tripp, Thirza.
Townsend, Richard.
Townsend, Jerusha.
Townsend, Susannah.
Thomas, Recompense.
Thompson, Rev. Seth.
Tuttle, Jonathan.
Truesdell, Charles.

Present Members.
Traver, Hiram.
Traver, Eliza.
Traver, Semantha.
Thompson, Duncan.
Thompson, Duncan, Jr.
Thompson, John.
Thompson, Myron.
Thompson, Catharine.
Thompson, Annette.

V

Van Arnum, Anna.
Velie, Laura.
Vosburgh, Richard.
Vosburgh, Polly.

W

Wakeman, Almira.
Wakeman, Chloe.
Wakeman, Louisa.
Washburn, Mary.
Washburn, Robert.
Washburn, Ada.
Washburn, Mary.
Watts, Elizabeth.
Waters, Milo.
Waters, Julia.
Wilks, Matthew.
Williams, Rev. Calvin C.
Williams, M. A.
Williams, Polly.
Williams, Philinda.
Wilsey, Hannah.
Wilsey, Mary.
Wilsey, William.
Willoughby, Olive.
Wilcox, Abner,
Wilcox, Elizabeth.
Wilcox, Deborah.
Wilcox, Mercy.
Winchell, Rev. John.
Winchell, Rev. James M.
Winchell, Martin Ely.
Winchell, Philo Mills.
Winchell, Chloe.
Winchell, Clarissa.
Winchell, Mary T.
Winchell, Laura.
Winchell, Sylvia.
Winchell, Dea. James.
Winchell, Caroline.
Winans, Charlotte.
Whiting, Sophia.

Whelpley, Marilla.
Whitmarsh, Mary.
Wright, John.
Wood, Rev. Elijah.
Woodruff, Abigail.

Present Members.

Wakeman, Walter.
Wakeman, Orrin,
Wakeman, Martin E.
Wakeman, James M.
Wakeman, Jane Ann.
Wakeman, Charlotte.
Wakeman, Chloe.
Wakeman, Harriet P.
Walton, Julia M.
Winchell, John.
Winchell. Dea. Martin E.
Winchell, Dea. William.
Winchell, Abigail.
Winchell, Laura E.
Winchell, George R.
Winchell, Lewis.
Winchell, Damaris.
Winchell, Emily.
Winchell, Mary.
Winchell, William L.
Winchell, Flora Avonette.
Winchell, Elizabeth L.
Winchell, Philo Mills.
Winchell, Jenny D.
Winchell, Mary L.
Winchell, Martin E.
Wright, Hiram.
Woodworth, Adoniram I.
Worthy, Rachel M.

OBITUARIES.

Rev. Simon Dakin—was born in Concord, Mass., 1720, and came with his father to Franklin (now Patterson) Putnam County, in 1737. He was first a member of the Presbyterian church, from which he withdrew with several others, and united with them in forming what was then called a Separate Church. Subsequently he embraced Baptist sentiments, and was one of the constituent members of a Baptist church, organized in Phillips' Patent, Westchester County, November 6th, 1751, old style. In 1753, he was ordained pastor of the church, and with it removed to North-East, Dutchess County, N. Y., in 1773. His official relation continued till the day of his decease. It was his privilege for many years to be a fellow-laborer with such lights of his denomination as Worden, Hartwell, Leland, Waldo, E. Ferris, J. Morse, and Dr. S. Gano. He died September 19th, 1803, in the 83d year of his age, and the 50th of his ministry, leaving behind him a character honorable and estimable—a name around which pleasant memories still linger.

Rev. Elijah Wood—born in 1745—was a native of Norwich, Conn., from which place he removed to Bennington, Vermont, where he first officiated as deacon, and was subsequently licensed to preach by the Congregational church. He removed to Amenia, N. Y., where for several years he officiated as minister of that order. His mind was first disturbed on the subject of baptism by a sermon preached in favor of Infant Sprinkling, by his own pastor in Vermont. He was led faithfully to examine the scriptures, and the result was an entire change in his views on the subject. He was baptized and united with the church in North-East, and was licensed by them to preach, in 1775. In 1780, several members were dismissed from the above named church, and organized in Amenia Precinct. Over them, as pastor, Mr. Wood was ordained the same year. The sermon was preached by James Manning, D. D., President of Brown University, Providence, R. I. Mr. Wood served the church for thirty years with much fidelity, and was highly respected as a truly consistent and godly man. He died February 11th, 1810, aged 65 years.

Rev. John Buttolph—Was born in North-East, N. Y. He was converted during the great revival of 1808, baptized, and added to the church. He studied for a time at Brown University, Providence; how long has not been ascertained

by the writer. He was licensed to preach by the church in North-East, Oct. 16, 1812; by the same church called to ordination on the 4th of May, 1814; invited to their pulpit in March 1815; and in October of the same year chosen pastor. He served the church long and faithfully, and was reluctantly dismissed in 1826 to enter upon missionary service in the distant West. In May of that year, he removed with his family to Michigan, and located at Troy, Oakland Co. He had scarce entered upon his work in that broad and inviting field, before he was released from earthly toil, and called to the higher services of worship in the courts of the New Jerusalem. He took his departure on the 1st of October, 1826, and entered into rest. Intelligence of that event was received at North-East, in November: whereupon the church sent a letter of condolence to his widow and children, and procured the delivery of an appropriate funeral discourse by a neighboring pastor, who had known him long and well. "He being dead yet speaketh."

Martin E. Winchell—was born in North-East, Jan. 20, 1765. He was baptized in 1786, and, consecrating himself to Christ and his cause, he brought his natural ardor of temperament, and great energy of mind, into active employment in the service of Christianity. He was very gifted in prayer and exhortation, and often spoke with a wisdom which few could resist. It was his honor, likewise, to be a pillar in the church, and to occupy an elevated position in society. At an early period he recognized the claims of ministerial education; and gave to his son, Rev. James M. Winchell, advantages which he employed to the best account. After serving his generation according to the will of God, he fell asleep in Jesus, Sept. 10, 1828. His memory is still fresh and grateful.

Philo M. Winchell—was born in North-East, October 14th, 1767, and died, April 11th, 1833. He united with the church in 1786, and soon took rank among the most promising members. The prominent traits of his character have been set forth to be, "enterprise, decision, activity, perseverance, quick discernment, and sound judgment." In early life, he, with his brothers—of whom there were six—sustained a severe bereavement in the death of his father, which was occasioned by small-pox, taken from a soldier, to whom he extended hospitality in the time of the Revolution. Under embarrassing circumstances, the three eldest brothers toiled to free their father's lands from incumbrance. In this they were successful, and in this they laid the foundation of their subsequent prosperity and wealth. The subject of this notice was married to Miss Polly Bishop, January 29th, 1792, a lady of whom it has been written, that "in her was strikingly exemplified all the qualities of a good wife and mother." She united with the church in 1808, lived an exemplary life, and died in 1829, greatly beloved in the church and respected in the community. During that year, Mr. Winchell was chosen to the Legislature of the State, and proved himself to be a competent and useful member. In 1831, he entered into matrimony with a lady in Albany, which proved to be an unhappy step. His life was thenceforward wretched, and a separation took place by mutual agreement in 1832. He afterward occasionally visited his wife; but his troubles weighed him down, and ceased only when, in 1833, he descended into the tomb. As a man, his reputation was unsullied: as a Christian he was loved and revered; as a church-member his character for consistency, piety, and zeal, was deservedly high; and as a citizen he was greatly respected and honored. Long had he been among the pillars of the church, bearing his full share of responsi-

bility, and discharging promptly his obligations. As might be expected, his death caused a profound melancholy in the church and in community. [The above is drawn from an extended biography in manuscript, now in possession of his son, Deacon M. E. Winchell.]

George Reed—son of Dea. W. B. Reed—was born in Amenia, March 10, 1829; died December 30, 1849. In December, 1844, he was baptized and received into the church in North-East, of which he was an exemplary member, exercising himself "to have always a conscience void of offence toward God and man." Though his days were few, his life was still sufficiently long to develope a character of rare excellence, and to evince intellectual powers of no ordinary grade. He was distinguished in early youth for his unexceptionable deportment, and subsequently for the seriousness of his piety, the rectitude of his conduct, and the energy and perseverance of his endeavors to qualify himself for extensive usefulness. Add to this the kindness of his disposition, the liberality of his sentiments, and the urbanity of his manners, and those qualities appear which insured him a cordial reception into the circles in which he moved. He prepared himself for college at Worcester, Mass., and one term of his Sophomore year at Brown University had nearly expired, when he was seized with such premonitory symptoms as led his physician to advise a speedy return to the paternal roof. He came, alas! but not to recover, as was fondly hoped. As a student, his motto seems to have been, *Labor omnia vincit;* for by his indomitable perseverance, all difficulties and obstacles were surmounted, and in his class few were allowed to take precedency of him. This is the more gratifying when viewed in connection with his noble purpose of consecrating himself to the Eastern missionary service, after he should have thoroughly qualified himself for its toils, trials, and responsibilities. It is equally gratifying that, notwithstanding his severe application to study, his vacations spent at home gave evidence of unremitted moral culture, and of advancement to higher stages of religious progress. He was prepared for the coming of the night, and just before it closed around him he spoke of going to his home in a brighter world, whither his weeping parents would soon follow him. On the first day of the new year, 1850, his remains were conveyed to to their last earthly resting place, and the first-born occupies the first grave of the family,—to them an almost insupportable bereavement; to the church and to society an irreparable loss. On receiving the afflictive intelligence of his demise, his class in the University, and the Philermenian Society, of which he was a member, both passed resolutions declaring their sense of his loss, and tendering their deepest sympathy to the heart-broken parents, and sorrowing friends.

Edward E. Reed—was born in Salisbury, Conn., in 1802, died, October 31st, 1851. His course of preparation for that bright world to which he has gone, was commenced in 1843, when he "put on Christ by baptism," and connected himself with the "flock of God," in North-East, N. Y. His abilities and worth amply qualified him to be an office-bearer in the church, and in 1844 he was chosen to the responsible station of the deaconship. Using this office well, he purchased to himself a good degree of assurance, and great boldness in proclaiming the doctrine of salvation through faith in a crucified Redeemer. He lost few opportunities of pointing the transgressor to the Lamb of God, who taketh away the sins of the world; and his exhortations, out-poured from a full and warm heart, were of a strain which leaves a happy influence long lingering

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after. Though often pressed with business, he always found time for attendance on family worship, and on all the appointments of the church. "Religious duties first, and never to be neglected," was his motto, and to this he proved true. He was not a religious enthusiast; but he knew in whom he believed, and on Jesus' bosom he leaned, sweetly to breath out his life there. No transports marked his decline, but a heavenly calm rested upon his spirit, and in peace he awaited the good man's end. For his family he would live, if it were his Father's will; but next were these words: "Praised be God, I am going home." A little before his departure, to the inquiry of his pastor, Are you almost there? whispers came as from the spirit-land, "I am almost there." Not only do relatives mourn a sad bereavement, but the church of which he was an active, useful, and honored member, has sustained a loss which will be long and deeply felt. His affection and faithfulness as a husband and parent; his uniform kindness as a neighbor; his integrity as a man; and his consistency as a christian, are memorials more enduring than brass, more precious than gold. Amid the graves of the fathers his remains now have their last earthly resting-place. "Blessed are the dead who die in the Lord, from henceforth; yea, saith the Spirit, that they may rest from their labors, and their works do follow them."

James Winchell, Esq.—Who departed this life, May, 1834, was a member of the church in North-East for upwards of twenty-six years, during most of which he served in the capacity of deacon, a worthy pattern for all his successors in office. He used his office well, and "purchased to himself a good degree, and great boldness in the faith." "He lived a holy and useful life, and died in the full enjoyment of the Christian's blissful hope, leaving his example a priceless legacy to society, and his real estate a bequest to the church for the support of her ministry. When this was stated in the monthly meeting, it was "resolved, unanimously, That it has been the happiness of this church for a number of years to receive from our late beloved brother, Deacon James Winchell, numerous tokens of a deep interest in the prosperity of this church, his whole connection with which has been characterized by repeated acts of benevolence; for which, and also for this additional and substantial proof of his love and regard for the cause of our Redeemer generally, and for the welfare of this church especially, his memory will long be cherished by us." The above was recorded as a testimonial of regard for one of the most estimable, generous, and useful, of a band of noble brethren, whose praise is not confined to the community in which they dwelt. Deacon Winchell gave $1,400 toward the erection of the present meeting-house; and his name is inscribed on the chapel walls of Madison University, in letters which it is hoped will not soon be effaced. In connection with others, he endowed a scholarship in the Hamilton Literary and Theological Institution, at an early period of its history. Be that his monument. "His excellent widow survived him four years, having been a member of the church nearly fifty; She was a bright ornament to the Christian profession. Her decease occured June 4th, 1838, at the age of seventy-four. They left no children."

Rev. John Winchell—brother of James, Philo M., and Martin E. Winchell—was a very zealous and useful minister. He itinerated quite extensively, and his labors in many places were crowned with great succes. He was instrumental in raising up several churches, among which may be mentioned the church in Sandisfield, Mass., and the First Baptist church in Hartford, Conn. He was for some time minister of a church in the city of New-York. It is matter of regret that no farther information can be given respecting him.

David Sheldon.—Of this excellent, gifted, and useful man, long one of the deacons and standard-bearers of the church, it is impossible for the writer to furnish an adequate notice, as no materials have been furnished. He was baptized and admitted into the church in 1808, and soon became one of its most useful and respected members. Toward the close of his life he was honored with a seat in the State Legislature, and the duties of his station he discharged creditably to himself, and to the satisfaction of his constituents. His death occurred in 1844 or 1845.

Martin Lawrence—Was born in East Haddam, Ct., January 13th, 1765. When about one year old his parents removed to North-East, Dutchess county, in which place the subject of this memoir spent the greater portion of his long and useful life. It was not until his sun had reached its meridian, that he gave himself to Christ as unto a faithful Creator, and also to the church by the will of God. He was baptized into the fellowship of the church at North-East, Feb. 8th, 1808. For forty-three years he lived a stranger and an alien to the commonwealth of Israel; and it was his privilege to live forty-three years in a state of gracious acceptance and of joyous communion with God. His natural disposition was ardent, his mental powers were vigorous and active, and his memory was greatly stored with Scriptural knowledge, and with the important facts of ecclesiastical history. Religion, experimental and practical, was always a chosen and fruitful theme; and often would he give expositions of Scripture, at once simple, beautiful, and truthful, to the surprise of ministers who visited him and shared his generous hospitality. After a connection with the church in North-East of over thirty years, during which all his surviving children were added to the same church, he removed to Pine Plains, where the remainder of his days were spent. Retaining his faculties to the last, he departed this life in the triumphs of faith and hope, March 12, 1851, aged eighty-six years and two months.

Rev. James Manning Winchell. A. M.—was born at North-East, Sept. 8th, 1791. In 1808, he was converted, baptized, and added to the church. He graduated at Brown University, in 1812; was licensed the same year, by the church in North-East, and ordained at Bristol, R. I., in 1813. In March, 1814, he was installed pastor of the First Baptist church in Boston. He was greatly beloved by his parishioners, and eminently successful in his ministry. Among other of his labors, he compiled and arranged a Hymn Book, which has been extensively used, and which is still on sale, under the title of "Winchell's Watts." His death was announced in the American Baptist Magazine, for March, 1820, as follows:—"It is our painful task to record the death of the deeply and deservedly lamented Rev. James Manning Winchell, A. M., aged 28 years, pastor of the First Baptist church in Boston, one of the editors of this Magazine, and son of Col. Martin E. Winchelll of the State of New-York, who departed this life, Feb. 22, 1820. By this afflictive dispensation, society has lost a valuable member—the learned, an interesting associate—a wife, one of the best of husbands—three small children, an affectionate father—the stranger and acquaintance, a hospitable friend—a beloved church and society, a dear pastor—and Zion, an able advocate."

CHAPTER V.

ADDENDA.

[NOTE.—When the Preface went to press it was designed to furnish in this chapter a complete view of the Polity of the Baptist Churches in America, drawn from various sources. It has since been found expedient to change the plan, and accordingly matter has been inserted on other pages which was intended for this place. Most of the following paragraphs are taken from an article which appeared in a periodical, a few years since. They are not copied verbatim, but moulded to suit the design of this Church Book.]

§ 1. THE ORIGIN OF THE CHRISTIAN CHURCH.

The Baptists maintain that the Christian church derives its origin directly and solely from Jesus Christ, its Supreme Head and Legislator; and that the nature, design, order, government, and discipline of the church, can only, with sufficient accuracy, and with any degree of certainty, be ascertained by a careful and candid study of the instructions and practice of Christ and his apostles. "In regard to the constitution of the Christian church, while they believe in the existence of a universal or catholic church, composed of the whole body of believers in Christ in all nations and ages, they think that the Christian church, properly so called, was not visibly organized in the family of Abraham, nor in the wilderness of Sinai; but by the ministry of Christ himself and of his apostles." Hence the method of gathering and organizing a church, according to apostolic order, is, in their view: first, to preach the gospel to sinners, and call upon them to repent and believe in the Lord Jesus Christ their only Saviour. Secondly, to baptize as many as gladly receive the word, and bring forth fruits meet for repentance. Thirdly, to recognize such penitent, baptized believers, voluntarily united in covenant relation, as a church of Christ, capable of enjoying all the rights, powers, and immunities invested in them by the Sovereign Head. None can be lawfully admitted to membership but penitent believers, who are able to give a reason of the hope that is in them. Hence they reject the baptism of infants, and receive into the church those only who give satisfactory evidence of personal piety.

§ 2. THE OBJECT FOR WHICH A CHURCH IS FOUNDED.

The Baptists hold that the object for which a church is founded on earth, is not for secular and worldly purposes, but for ends strictly religious—to call out and associate the people of God in conducting and maintaining divine worship, in observing the ordinances of Christ, and practicing the duties which he has enjoined; and also for the purpose of advancing the church in holiness, and extending the glory of God, and the blessings of Christianity among all people.

§ 3. BAPTISTS ABHOR ALL CHURCH AND STATE UNIONS.

They have ever regarded them "as a foul corruption, inconsistent with the very nature of *that kingdom which is not of this world*, destructive of the very purpose of the Christian church, and in effect, 'little more than a compact between the priest and the magistrate to betray the liberties of mankind, both civil and religious.'" Their churches are self-sustaining; and asking no support from the State, they demand only to be exempted from taxation for the support of "another gospel," and unmolested while carrying forward their evangelizing work in their own way. To meet their charges, they depend wholly upon free-will offerings and contributions.

§ 4. BAPTISTS HAVE NO STANDARD OF APPEAL BUT THE BIBLE.

They have no authoritative "creed," "confession of faith," or "book of discipline." Each church agrees upon its own summary of Bible doctrines, and adopts its own covenant. The New Testament is regarded as being the best "confession of faith," which any church can adopt; and this is made the supreme arbiter in all cases of disputation or doubt. But still there is a general agreement of opinion among the churches, as to the doctrines which the Bible inculcates, especially in relation to cardinal tenets, and a departure from the known views of the denomination on any of these points, would render a church liable to a withdrawal of the fellowship of neighboring churches.

§ 5. DUTY OF JOINING THE CHURCH.

Baptists hold it to be the duty of every disciple of Christ to unite with a church, such as is described in the New Testament.

It is a duty to Christ, because the church is an institution of his appointment; because his ordinances are committed to churches to be kept; and because by means of churches Christians are to be the light of the world. It is a duty to the church, which needs the influence of the friends of Christ; it is a duty to the world at large, because by means of the church the salvation of men is to be advanced, till the world shall be filled with the glory of God.

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